

Our Cover

An interior view of the worship room in Quincy, Illinois, Christian Church, showing the communion table and baptistry as the central features of worship. The pulpit at the side brings the speaker into the people and stands as a symbol of the Word. A. F. Wickes was advisory architect in the construction of this building, assisted by Hoener, Baum and Froese of St. Louis, the architectural firm which designed both this and the beautiful new church in Missouri, church.

Let's Sing and be Gay

The WORLD CALL Luncheon in Seattle. Although it will be the time for say-renewal to Editor W. R. Warren, who has written WORLD CALL up literally by hand, now letting it walk alone while he goes to other duties that call from the Extension Fund, it will not be a time mourning the severance of any relationship but rather an occasion for rejoicing that greater and greater opportunities for service are opening in our brotherhood—an unmistakable sign of progress. At the first announcement of the luncheon last month, scores of inquiries were received, with checks and money for tickets. Although it is to be held at the big Olympic Hotel in Seattle, space is necessarily limited and many will undoubtedly be turned away at the last moment, as was the case at the last two luncheons. Therefore, local WORLD CALL workers and other workers for the Extension Fund are given preference in the distribution of the tickets. These may be obtained by writing the WORLD CALL Office immediately. At Seattle the bars will be open and as much space as is left will be given to the first-comers. The luncheon is on Monday, August 12, at 12:30 p.m. at the Olympic Hotel and the ticket is \$1.00 per plate.

And the Conference

WORLD CALL secretaries and others interested are urged to attend the World Conference at Seattle on Tuesday, August 13, at 1:45 o'clock, the place to be announced in the Convention Program. The theme of the Conference is "How to Advance WORLD CALL in the Church" and will be featured by practical talks and suggestions from those who have experience.

Here's a Record

It is just about a record in securing subscriptions to WORLD CALL under the present plan of giving one free subscription for every ten new ones sent, by Mrs. H. P. Austin of Stamford, Conn. Mrs. Austin is the local WORLD CALL secretary and on June 12 sent in a record of 33 new subscribers to the magazine, making the three gifts subscriptions. It is considered that the church has a membership of only 152 and the woman's missionary society has just 14 members. The list is truly remarkable.

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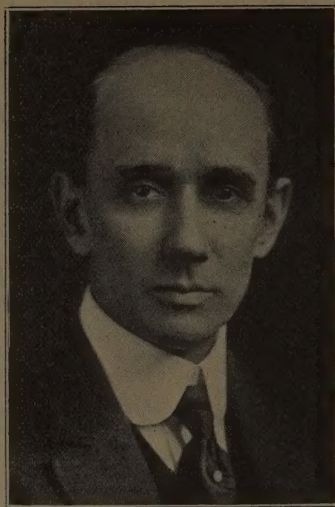
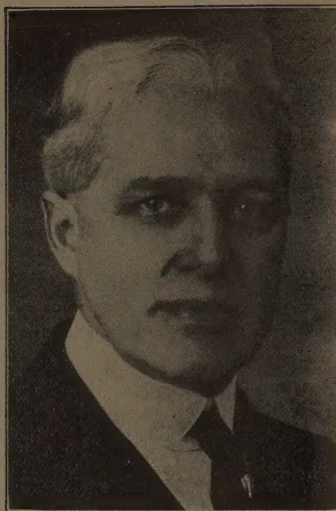
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A. W. Fortune, pastor of Central Church, Lexington, Kentucky, will deliver the Christian Unity sermon on Sunday evening. His subject will be "The Master's Ideal of Unity"

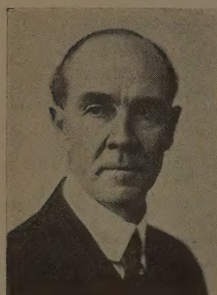


Earle Wilfley, pastor of the Vermont Avenue Christian Church, Washington, D. C., will speak Monday night on "The National City Church—What?"

INTERESTING PEOPLE

You Will Hear At

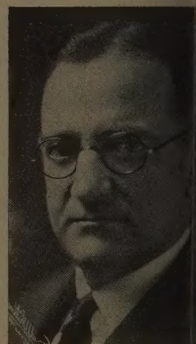
Seattle



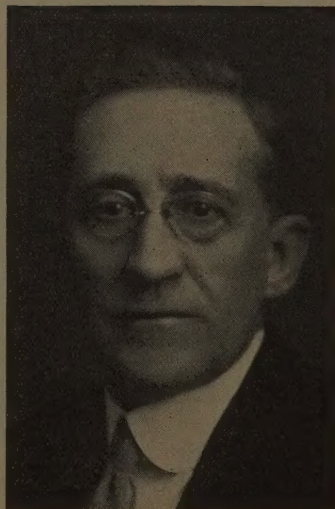
I. N. McCash, president of Phillips University, Enid, Oklahoma, will speak Monday morning on "The Place and Power of the Christian College"

At the International Convention of Disciples of Christ, August 8-14

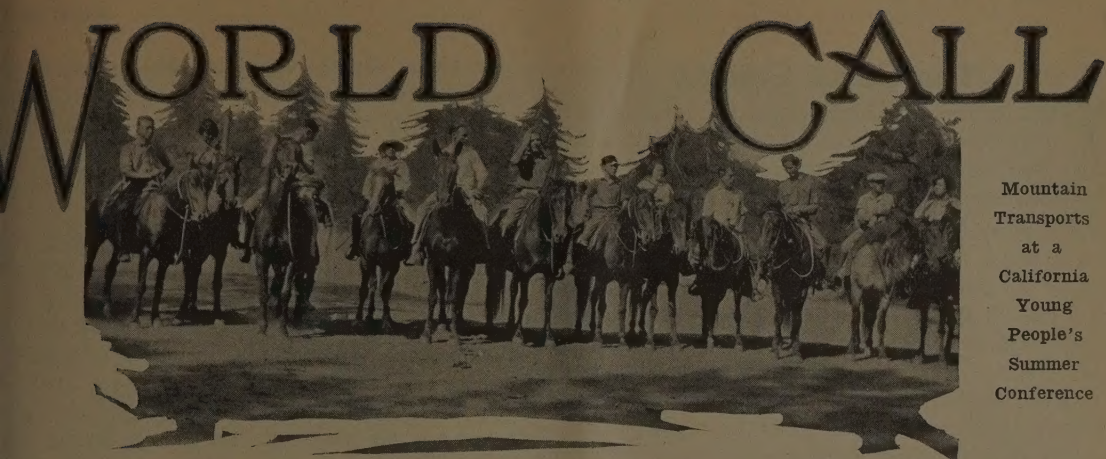
S. J. Corey, from his wide experience in foreign missionary work and the inspiration of the great Jerusalem Conference in 1928, brings a message on Tuesday morning on "The Ministry of Foreign Missions to the World of Today"



F. W. Burnham, fresh from a nine months' visit to our churches in Australia and New Zealand and the mission fields of the Orient, will speak on Tuesday night on "Whitened Fields"



C. S. Medbury, pastor of the University Christian Church, Des Moines, Iowa, will give the Pentecostal message on Friday evening, "Looking to Pentecost"



Mountain
Transports
at a
California
Young
People's
Summer
Conference

TIME XI

AUGUST, 1929

NUMBER 8

An Endless Alleluia

WE USUALLY think of the church building as a meeting house or as a place of worship. It is both, but it ought to be more. Those who build use the best of their opportunity if they fail to set an endless alleluia, a continuous act of wor-

ship. The upreach of our souls toward God is not satisfied by stated periods of worship in our homes and churches. We want to "pray without ceasing," as Paul enjoined. We cannot do so with words. Therefore we build churches, not merely to protect ourselves from the weather while we worship and not simply to provide facilities for the teaching of God's Word, but more than either, if we fathom our own hearts, to glorify God. Only this deeper motion accounts for the fact that more people will give and will give more to the erection of a church than for any other pur-

pose. Generally we have failed to tell the architect, if we have one, that the church building was itself to be an expression of worship. Most of us have not so defined ourselves. We are too practical for that. And what is more practical than the worship of the living God, "in whom we live and move and have our being"? As our bodies cannot maintain their health and strength without food so our souls cannot thrive without worship. And worship must be varied as food

was. In the Protestant Reformation there was such a violent and extreme revulsion from the customs of the medieval church that many useful methods of worship were abandoned. One by one we are recovering these. Many local churches find the religious observance of Christmas and Easter, and of the period leading up to Easter, of great spiritual value. In numerous churches there are bells to call the people to worship and in a few, chimes to wing their thoughts toward heaven. The organ is almost as common as the hymn

book. Inside and outside, however, our Protestant church buildings have continued, for the most part, to be mere meeting houses, with recently a "religious educational plant" added. Those who passed there caught no impulse to worship from these incongruous structures. Instead one thought of warring sects, if the house were cheap and ugly and of competitive pride if it were expensive and ugly. It might even be simple, like a cottage, or handsome, like a courthouse, without suggesting the presence, the holiness and the helpfulness of God. The custom of putting signs on these buildings is necessary, not only as denominational and local labels, but also to prevent confusing them with garages, schoolhouses and city halls.

GENERALLY the interior of an unchurchly church not only fails itself to worship God but makes his worship difficult. As certainly as there is a contradiction between the music of worship and the music of war or of revelry, there are windows and pews and frescoes that praise God, and other sorts that—well, fail to do so. Fortunately these can be changed, and often have been, so that a church whose exterior bears no suggestion of worship is found after entering to be full of the atmosphere of prayer.

If the minister fails in his sermon, he can hope for another Sunday and that most of the people will return. It is not so with the building. If the architect has failed, the blunder has to be endured for a generation or for a century. Even so it is better not to suffer in ignorance but to be aware of the error and to use every available means of making good the loss.

Remembering the unlimited pains that went into the construction of the Jewish tabernacle and the long preparation for the erection of the Temple of Jerusalem, we must realize the necessity for giving more thought to making our churches as noble as mountain peaks, as benign as forest trees. Day and night they should be lifting to God an endless alleluia.

The Cover Contest

THE enthusiasm which greeted the drawing on the July cover of *WORLD CALL* as a variation from our usual photographic treatments, has prompted us to inaugurate a contest for the November cover which, if successful, may become an annual event.

The theme of the November issue is Religious Education and a study of the covers used in past years on that issue will convey the manner in which we have endeavored to present the manifold interpretations of that theme. This year we are inviting all artists, amateurs or professionals, in or out of the brotherhood, who may be interested to send us their interpretations of this great theme of Religious Education. All submitted work will be judged by a committee of three qualified persons on (1) application of the theme, (2) artistic merits, and (3) originality. An award of \$25 will be given the winner and recognition made in connection with the use of the cover on the November number.

The following rules govern the contest:

All submitted work must be original.

It must be on cardboard stock.

It must be 12 inches deep by 9 inches wide.

It must be in two colors.

It must have worked into it the title of the magazine—*WORLD CALL*, the date—November, 1929, and the price—15 cents.

It must illustrate some phase of or interpret the meaning of Religious Education.

It must be in the *WORLD CALL* Office, Missions Building, Indianapolis, Indiana, not later than September 28, 1929. The judges reserve the right to withhold the award if no submitted work is found acceptable.

The New Secretary of Benevolence

FM. ROGERS, the successor to J. H. Mohorter as secretary in the department of benevolence of the United Society, needs little introduction to Disciples of Christ. As a pastor, state secretary, organizer and promoter he has attained wide recognition, and comes to his new responsibilities with the full confidence of the brotherhood.

Following pastorates at Pittsfield, Illinois, and with the West Side Church in Springfield, Illinois, Mr. and Mrs. Rogers went to California where they at once became actively identified with the advancement of our work on the Pacific Coast. For six years they served the church at Long Beach, laying well the foundations for that present thriving work. The state of California claimed them next and for many years Mr. Rogers served as California (South) state secretary. He later became chancellor of the growing California Christian College and was instrumental in successfully completing its remarkable financial campaign. With the organization of the California Chris-

tian Home for the Aged in 1915 he threw himself wholeheartedly into the promotion of that Home. It has been on its Board of Supervisors and has done special field work in behalf of its building fund, while Mrs. Rogers has rendered equally conspicuous service as superintendent of the Home.

It was in July, 1927, that Mr. Rogers entered the service of the United Society under the promotion to the division as field representative in California, and splendid service in this capacity, coupled with his intimate acquaintance with our benevolent work, marked him as the logical choice of both the United Society and the National Benevolent Association to succeed the beloved J. H. Mohorter. Indeed, the ability and consecration of Mr. Rogers had long endeared him to Mr. Mohorter, and although no definite action was taken prior to the sudden passing of Mr. Mohorter, it was well known that Mr. Rogers was well pleasing in his sight as his possible successor. Mr. Rogers comes to his new position September 1.

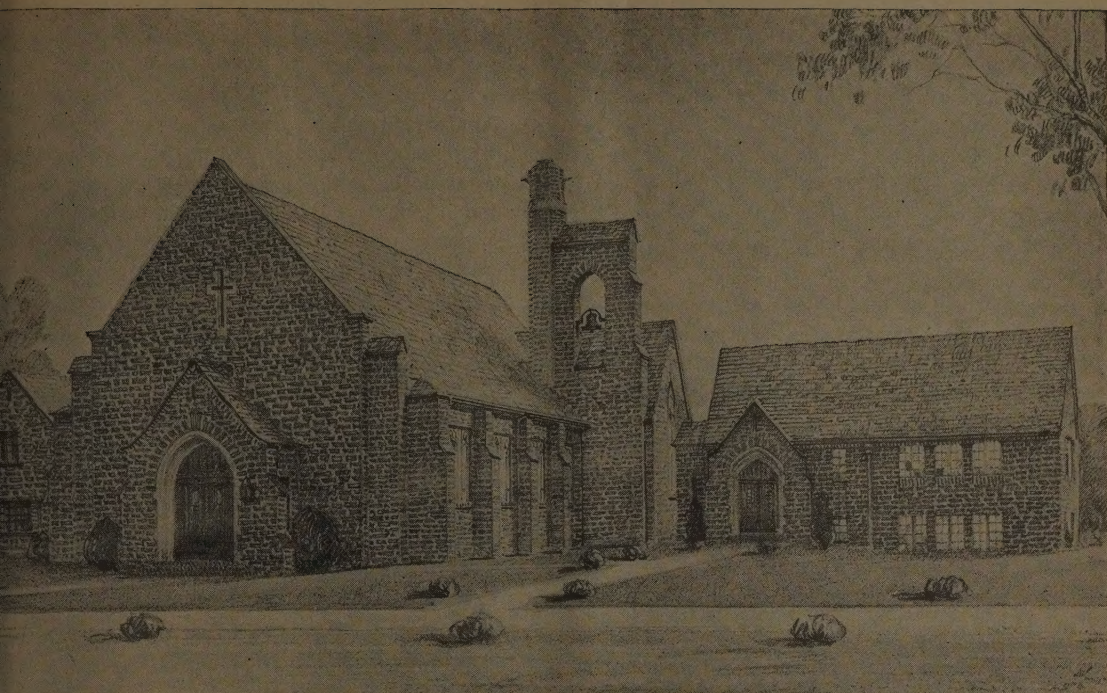
M. E. Sadler Comes to Headquarters

ON JULY 15, M. E. Sadler of Richmond, Virginia, assumed his new duties as secretary in the department of religious education in the United Christian Missionary Society. He will be in charge of leadership training and the general educational activities of the department, of which Roy G. Ross is the head.

Mr. Sadler comes peculiarly qualified for his new duties. He has just received his Ph.D. from Yale in religious education under Dr. Luther Weigle who recommends Mr. Sadler unreservedly. He has served for three years in Virginia as our religious education regional representative and in that capacity has rendered outstanding service. The staff at headquarters and the entire field force of our religious education workers are unanimous in their support of him as an able and wise leader.

The National City Church Goes Ahead

WITH the announcement that the contract for the erection of the National City Christian Church at Washington, D. C., is signed, the erection of this national home for Disciples of Christ seems assured. The contract was let to the George A. Fuller Construction Company of New York on July 1, the building to be completed by September 1, 1930, in time for the proposed World Convention in Washington in October of that year. A campaign has been under way to raise \$1,750,000 to erect the building. It has been under the direction of Dr. H. H. Harmon and while the full amount is not yet in hand, the signing of the contract means that a sufficient amount has been obtained to warrant proceeding with the plans.



terior View of the First-Prize Church, a Methodist Church at Trainer, Pennsylvania, which cost \$75,000. (See page 7.)

Are We Wasting the Lord's Money?

Architect Takes a Vigorous Slap at Some Current Misconceptions

By A. F. WICKES

Advisory Architect, Department of Church Erection

ANY people find satisfaction in recognizing President Hoover as one who approaches the problems of the nation in a find-the-facts de; one who applies the principles of social engineering to perplexing questions; who regards with unced disfavor duplication, extravagance, waste overproduction.

There is a lesson here for the church. But who will nt a commission to inquire into the sanity of stant churches in their frantic race for popular- and their insane competition in church building ruction? The church might well consider a dis- ment conference. Some groups are. We wonder President Hoover's comment might be upon the ibution of the Disciples of Christ, for instance, is careless—yes, almost deliberate waste in our od of church building.

Building for Excessive Seating Capacity

e number of loans asked of the Department of ch Erection is large. The amount of money neces- to satisfy would be enormous. Only a small per- ge can be granted.

e average loan is increasing yearly—not because

of mounting building costs (the reverse rather) but waste is mounting. Overbuilding as a result of foolish community competition is one reason. If a church has great prospects of growth, the surest way to kill it is to overbuild, carry a great debt to discourage the membership, and frighten away newcomers. Results? Poor attendance and financial difficulties. Further results? Resort to stunt programs to fill the building which will usually dull the spiritual life of any church.

Building for Modest Growth

Let the seating capacity be taxed frequently, thus sustaining interest and enthusiasm. What if a few are turned away? It may cause the church to change its program of service. If it can do that, there is sign of life. Why not more frequent services in our churches if large attendance develops?

Have you not seen small church buildings crowded to the doors on Sunday morning with the street filled with automobiles, and at the close of the service people pouring out to the amazement and interest of the community? People desire to attend under these conditions. Let this church now rebuild to double or triple its present capacity and note the change in

attitude. The slightly increased numbers now scarcely fill one section of the church. Discouragement comes—there are so many vacant seats. The congregation has sacrificed and worked hard to erect this fine building and the community has not responded as had so confidently been expected. Surely the preacher is not happy in preaching to vacant seats. He is soon to be criticized (because they must criticize someone beyond themselves) for leading them into such a huge undertaking.

Had they looked ahead eight or ten years and estimated the membership at that date and built to serve fifty per cent of that larger number, the interest and attendance could have been sustained which would naturally develop into a larger program of service in the community. A great many churches are now adopting this saner program, believing that it is better to build well and with inspirational results than to build a large structure having little character as a place of worship.

Planning and Building Unsoundly

To rebuild the inadequate church building every generation means a loss not only financially but in the realm of church and family traditions. It means a great deal to retain a grasp of one's early ideals and associations.

The thought of the church being a holy place, where generation after generation has worshiped and passed on, is dissipated through frequent rebuilding. Is it mere sentimentalism to indulge in the speculation of what it might mean to your children if they could

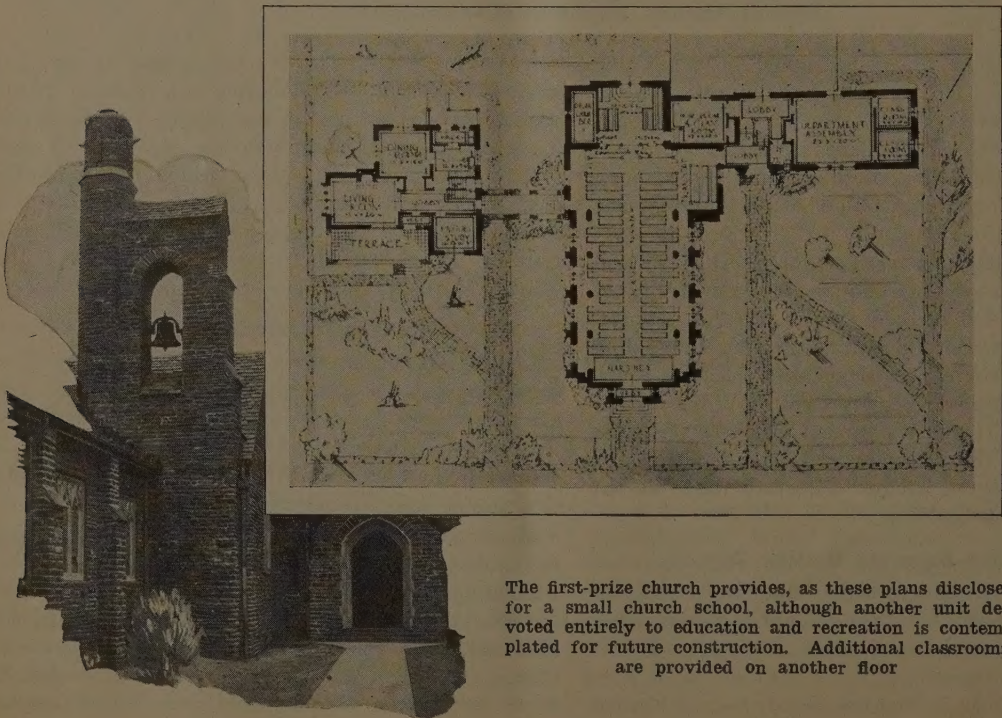
realize that the *present* place of worship was also the scene of your childhood experiences in worship, the scene of your wedding, the scene of similar experiences of your parents and their parents? This continuity of family tradition in Christian living is utterly lost the Kingdom and part of each generation must per because the building committee of our fathers' had no vision. It is distressing to realize that many so-called preacher-builders betray congregations by erecting veritable abominations—thus wasting building funds so difficult to gather.

Who among you having \$50,000 at stake in a lawsuit would listen to the pleadings of your butcher? Would he be allowed to try your case? Or having a large amount to invest over a period of half a century would thrust aside your banker's advice and accept that of the "Blue-Sky" salesman? Yet you do so when you rely upon those untrained in the science of building. When a preacher boasts he has planned and built thirty churches, we echo, "Thirty tragedies!" Trying to get something for nothing is false economy.

No church in twenty years past need to have been dispensed with sound architectural advice and service. A poorly planned and shabbily erected church building costs tremendously in influence. Few outside the architectural profession realize the difficulties in the development of a mature and well balanced church structure. Few properly evaluate the interpretive qualities that must abound.

Entrust your work to the best architect you can employ. His fee will be no greater than one inexperienced but

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The first-prize church provides, as these plans disclose, for a small church school, although another unit devoted entirely to education and recreation is contemplated for future construction. Additional classrooms are provided on another floor

Providing Inspirational Atmosphere

provide for bare utility, convenience and comfortable seating alone is to aim low. If the room, complete, does not have an inspirational lift for as you enter, it is not a place best suited for worship. Only an auditorium suitable for hearing a sermon. A sermon should not be minimized but it is not the central feature of our worship.

Building committees are apt to overemphasize the physical requirements—the kind of floor, the kind of brick, flooring, heating plant, the way to heat water for the baptism, how to get the ashes out, the kind of space, the kitchen, size of the dining room, but few, very few have ever asked about the setting of the Lord's Table so that the Communion, the central feature of our worship, might be magnified.

Place inspiration first. Let anyone that enters this room be rewarded by a glow in the heart, a quickening of the spirit. A room well proportioned, brightly lighted, carefully appointed can yield this desirable result.

Where have I found a finer example of what constitutes an "atmosphere" in a room for worship than one written by W. Slaughter, pastor, Rock Christian Church, Kansas, Missouri. He says:

"We have discovered that true worship is the product of an atmosphere. It is not something externally administered as the preaching-centered service might suggest, but is rather the creating of inner convictions in the mind of the worshiper. The individual must be moved and formulated in his own avenue of action. The church may be a great stimulation to give direction to the conviction, but worship will not be complete that depends only on the sermon or music and stimulation. It must use all the arts for its purpose. The congregation feeling this inner hunger for a personal experience with God is turning more and more to the problem of providing an atmosphere as a part of the solution of good worship. We are beginning to see the possibilities in church architecture, as a means of calling forth the noblest sentiment in the human soul. The surroundings without external pressure provide the atmosphere needed for thinking 'the thoughts of God after Him.'"

Every new building is or should be frankly an experiment for extending the religious life of the community. Old methods must give way. Vision is needed. Younger men have vision. They are willing to try. As has been well said, youth can dare to re-

fuse to be bound unchangeably to the past and can believe unreservedly in the future.

Put such young men on your building committee. They've had no experience? New experiences are necessary for advancement. Present day plans for modern schools and church buildings are needlessly extensive. We can hardly justify the erection of such a complex building for its few hours use.

Can a dovetail program be devised? Say assign the departments from Nursery to and including Juniors

to an extended program from 9:45 to 11:30 giving ample time for that interesting handwork. At 9:45 inaugurate the first worship service of the morning for the Intermediates, Senior High and Young People (ages 12 to 24), and thus eliminate their customary "opening exercises" in the Bible school. This service would be in charge of pastor or capable young people's leader and would be held in the main worship room. Senior boys would usher. Young men would act as Junior Deacons. The Intermediates or Seniors would provide a choir. The organ would be used. Two Elders of the church would preside at the Communion Service. It would be a regular worship service in every way, but directed toward the specific needs of youth.

At 9:45 those Adults desiring to attend classes for study could go to classes in the social room and Senior classrooms. At 10:30 a recessional would be sounded on the organ and the younger group recently in worship would pass out a side aisle to their classrooms for study. At the same moment the Adults recently in class session and

others would enter the worship room by the center aisle, the organ continuing to a processional. Thus begins the second worship service, including the Communion. The balcony, reserved for Juniors, would be filled by them at 11:15 that they may partake of Communion. Eleven-thirty would be the time of dismissal.

The worship room need not be built so large for in this way the congregation would be served in two sections. Departmental assembly rooms need not be built for Intermediate, Senior or Young People's departments, nor special classrooms for Adults. Thus building funds are conserved and worship magnified.

Last year the Christian Herald Association conducted its first Annual Church Building Competition, in which forty-five churches, representing sixteen communions, competed. The Jury of Award consisted of Ralph Adams Cram of Boston, Joseph Hudnut of New York and A. F. Wickes, advisory architect of the United Christian Missionary Society, Indianapolis.

So impressive and inspiring were the designs presented that a traveling exhibit of twenty mounts, including the prize-winners, was sent on a nation-wide tour. The first showing was at the Architectural League of New York, where hundreds of architects and churchmen viewed the exhibit.

The second nation-wide Church Building Competition will be held this year, entries being accepted up to and including November 15, 1929. Protestant churches completed not earlier than July 1, 1927, and seating between 150 and 600 persons, are eligible.

The churches again will be judged on the basis of architecture, skill in selection and use of materials; convenience of plan and adequacy of building, that is meeting the three major ministries of worship, recreation and fellowship and religious education.

The prizes have been increased to \$1,500, divided into a first prize of \$1,000, second prize of \$300 and third prize of \$200. Each prize will be divided equally between the church and its architect. In addition there will be numerous Honorable Mention awards.

Entries should be sent to Bureau of Church Planning, Christian Herald, 419 Fourth Avenue, New York City. Ministers or church officers interested should write at once for a copy of the program. Again three nationally known architects will act as the Jury of Award.

Why I Established a Named Loan Fund in Church Erection

By

KEITH VAWTER
CEDAR RAPIDS, IOWA

April 13, 1929

Mr. John Booth
Missions Building
Indianapolis, Ind.

Dear John:

I would say there are about four reasons that led me to establish the John Beverly Vawter Memorial Fund. Said reasons might be classified as to contributing background and contributing actions, as follows:

1st, my father was a pioneer preacher traveling across the Iowa prairies with horse and buggy, establishing churches and feeling the need of outside help for church buildings. His life of usefulness was cut short.

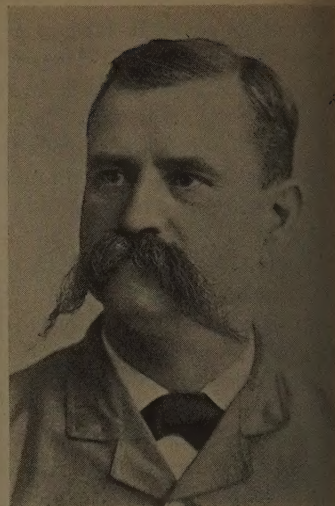
2nd, George Muckley's Church Builder, called "Business in Christianity", was a part of the household literature from the days of the Cherokee strip, and many years thereafter. This little house-organ made a very definite impression on my youthful mind through the years. I might say in passing, that it was one of the best sales organs that I ever read.

3rd, Abe Corey came slobbering around these parts with his Men & Millions team, trying to get the brethren to help him win the bet Bro. Long had made with him, to the effect the Brotherhood couldn't raise seven million.

4th, I had the necessary five "grand."

Respectfully submitted,

kv-k



John Beverly Vawter

How the Fund Work

The John Beverly Vawter
Fund, established Novem-
ber 7, 1916 ----- \$ 5,000.

12 loans made totaling----- 16,550.

Total amount returned on
loans, ----- 10,227.

Interest earned which has
been added to the fund. 2,570.

Making a total now in the
fund of ----- 7,570.

Cash balance in fund----- 1,248.

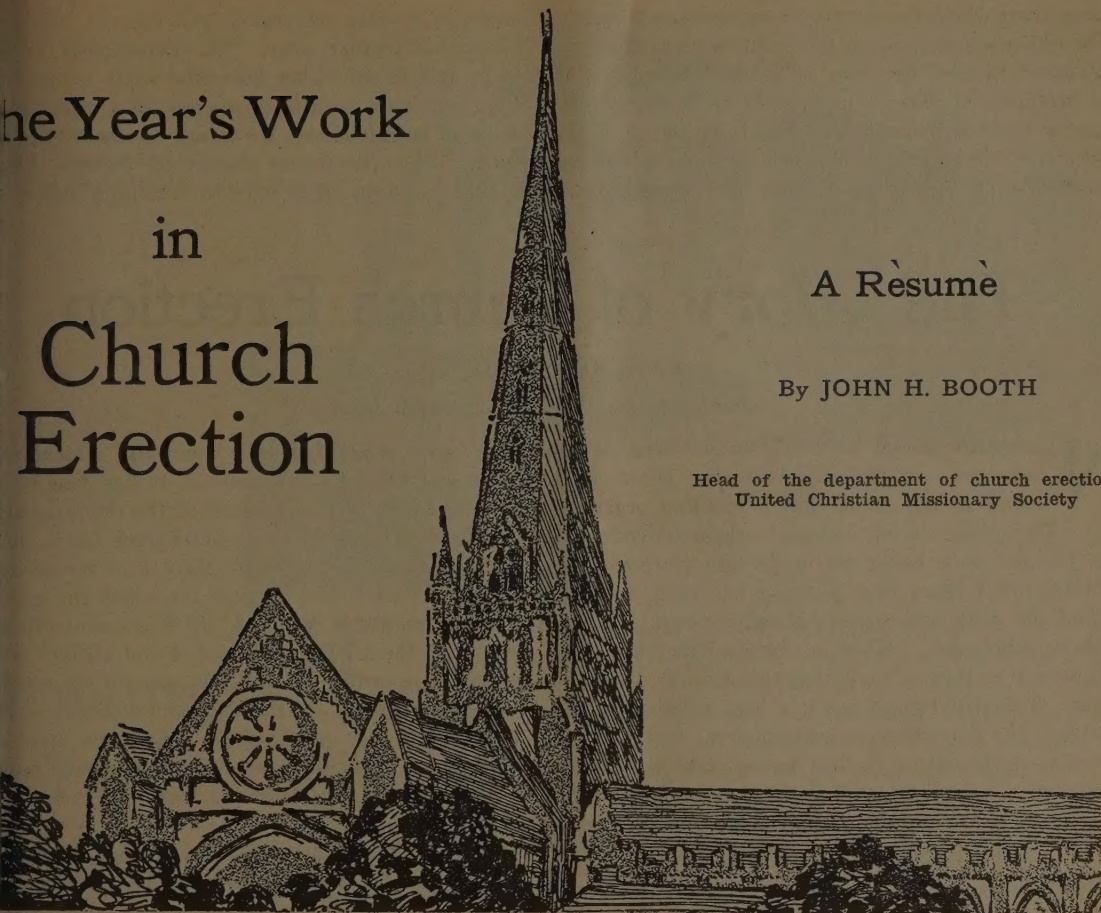
It will be seen from the above statement that in thirteen years the John Beverly Vawter Named Loan Fund of \$5000 has done the work of \$16,550, assisting twelve congregations to build new church homes valued at about \$60,000. In other words, in thirteen years the original investment made by Keith Vawter in memory of his father has been multiplied, in its actual working power, by three, and its inspirational and creative values, by twelve.

the Year's Work in Church Erection

A R  sum  

By JOHN H. BOOTH

Head of the department of church erection,
United Christian Missionary Society



NE 30 brought to a close forty-one successful years in the work of Church Erection. The year just closed has been a good one. The number of churches built was 66. The amount of money expended was \$589,060. The value of the property erected was \$1,767,180. However, these items constitute only a part of the story—a minor part. The more important fact to be considered in the story of the year's work is that 66 homes were made possible for families in the Household of Faith. *Home* and *family*—sweet words—spiritual terms—they touch the deepest chords of the human heart.

On pages 24 and 25 of this issue of WORLD CALL will be seen the pictures of some, but not all, of these churches. Some were built anew during the year, others were saved by Church Erection loans from mortgage foreclosures. In these church homes 12,021 members of Christ's family worship him. Ten thousand children and adults are here taught God's word and his way of life. Let the brotherhood join the department of church erection in rejoicing with these happy families through the hard-fought battles and victories won in the planning, building and financing of these church homes during the year just closed.

Let the rejoicing of the department in the victories

of the past year is lessened considerably by the knowledge that it has had to deny aid, for lack of funds, to nearly twice as many churches as it was able to assist! The obligations of the department at the present time total more than \$1,000,000, \$577,300 of which is in the form of promised loans to be closed during the coming year. The balance is in the form of borrowed funds, which it has had to obtain in order to carry on the growing work. Furthermore there are applications on file calling for loans totaling \$309,250 which is about a half-year's work.

The department of church erection has two general sources of income with which to carry on its work. The first and principal source is from payments on principal and interest from the 455 churches now using the funds of Church Erection. If all these churches would meet their payments as they fall due, the work of the department could almost be doubled. It is a tragedy that the churches using these funds do not realize more fully not only their solemn obligation to promptly repay their loans but especially their great opportunity in assisting their brethren in other fields to have new church homes, the same blessings that they themselves now enjoy and made possible too, by the sacrificial giving of other churches. The second

source from which funds may be expected is bequests, gifts, either outright or on the annuity plan, from the friends of Church Erection. The department wishes the brotherhood also to know that it is being temporarily assisted in being privileged, by action of the Executive Committee, to loan one-half of the current annuity gifts to the United Society. This arrangement,

however, is only temporary and may or may not be continued another year. The department is happy to be able to use either borrowed funds or the investment funds of the United Society as a means to meet extreme emergencies. However, this is only a makeshift. The permanent funds of Church Erection should be increased at once by a million dollars.

The *Glory* of Church Erection

By A. REID LIVERETT

Secretary in the department of church erection

NO WORK among the Disciples of Christ stands out more significantly than the accomplishments of our great church building organization. This phase of our national organized endeavor was brought into being for a definite purpose and through forty years that purpose has been adhered to and the work has correspondingly grown.

Many people ask, "What is Church Erection?" It will be well to state a few things that Church Erection *is not*. This department is not a loan association primarily. The impression is quite general that Church Erection exists simply to loan money, take mortgages as security, collect interest, insist upon the payment of principal and do the work common to a "hard-boiled" business organization. Neither does Church Erection have funds at its disposal to give away, so it is not engaged in philanthropy. It is true that more than three million dollars is loaned out at the present time but that is not the thing of primary importance. More than a million and a half dollars have been collected in interest from the beginning until now but that is not the greatest thing to the credit of Church Erection. The loans, made from the beginning, have helped to create a property value in church buildings in our brotherhood, of more than twenty-two million dollars but even that is not the chief glory. The work of Church Erection has to do with dollars, yes, millions of them, and loans, and interest, and mortgages, but something infinitely more important is the crowning glory of Church Erection.

The glory of Church Erection is building churches! All other things are subordinate to this ideal. The glory of Church Erection is in the bare fact that 2,660 congregations have been assisted in their church building enterprises. Money is loaned to build churches, interest is collected to build more churches, mortgages taken to safeguard and protect a sacred fund that it may go on building churches, three million dollars is at work now building churches, more than seven million dollars has been loaned since the beginning for no other purpose than to build churches. Building churches is the hobby of Church Erection and the more churches that can be helped the greater the glory.

How was it possible—this wonderful achievement—helping to build 2,660 churches? It was done by keeping the funds at the disposal of the department constantly revolving. If an organization's funds, no matter how secure and safe, are allowed to remain in one place indefinitely the purpose for which the organization was created is defeated. It is preeminently necessary that the Church Erection Fund should be kept revolving in order to fulfill the purpose for which the money was given. If the department keeps eternally and persistently working to get loans paid back promptly, it must be remembered that it was intended to be just that way from the first.

THE "Ten Finger Exercise," made famous by George W. Muckley, furnishes a fine illustration of what it means to keep the funds of Church Erection revolving. Sam Jones once said, "When we stop stagnate, and stagnation is next door to damnation." The fund of Church Erection must not stop, but forever be kept circulating in order to fulfill the purpose for which it was originally designed. Four hundred and fifty-five churches that are now being assisted in building enterprises are using money that has already been used by many churches and there are always applicants waiting for loans to be granted just as fast as outstanding loans can be returned. At the May, 1929, board meeting applications for loans were on file asking for a total of more than a quarter of a million dollars. This indicates that Church Erection needs to have the building fund increased and further emphasizes the importance of loans being returned promptly in order that other churches may be helped.

The Church Erection Fund is not an end in itself but only the means to the glorious end of helping to build "the House of God" as a place of worship and training in Christian service. Building the church is a means of grace to the local congregation, undergirding it with dignity and power to render a spiritual service to the community. Through this means, the holy purpose for which the Church Erection fund was established, a great spiritual service is being rendered to the brotherhood.

resent building of the First Church,
Falls, Montana, has grown from
small frame structure shown in the
Glen Hutton is the present pastor



Dreams
Do
Come
True!

HERE are just two illustrations of many that could be cited. The church at Great Falls, Montana, had long dreamed of the day when a new house of worship would be possible, but with a small congregation and little wealth, the task seemed hopeless. The faith and perseverance, however, of a few souls with vision started the ball rolling, and once started the project went ahead by leaps and bounds. The church erection department of the United Society further encouraged the local congregation with a substantial loan and today sees the beautiful fruition of a long, long dream.

The present St. Charles Avenue Church in New Orleans dreamed itself into being from a rude log cabin. Aided through the years first by the old American Christian Missionary Society and later by the church erection and home departments of the United Society, the heroic efforts of the local congregation brought about better and larger houses of worship until today there is standing a building worthy of the fine service the congregation is rendering and the high standing it holds in the community.



The St. Charles Avenue Church, New Orleans, is the product of years of faithful cultivation of the work started in 1854 in the little log cabin shown in the inset. The present pastor here is D. Will Miller

Our First Foreign Field Plans for Self-Support

By STEPHEN J. COREY

JAMAICA is our oldest field of missionary effort and at the same time the youngest, in that it is the first foreign field to definitely set a date for entire self-support and walking alone. There are twenty-five churches and groups of Christians in the Jamaica field and they form a loyal and devoted Christian community. The churches are located just east of the center of the Island and the territory occupied stretches from Kingston, the capital and chief city, across Jamaica to the north coast. It was my privilege to visit this field during June and to participate in the annual convention of the churches and in their plans for the future.

The convention definitely went on record for self-support and the plan presented to them and to the executive committee of the United Society, is a gradual one—the appropriations from America to decrease across a period of six years until 1936, when the churches will have assumed their own support. The Jamaica work is at the present time fifty per cent self-sustaining. One of the features of the new plan is a permanent educational and pastors' sustentation fund, to be built up during the six-year period, to serve as a stabilizing, training and aid fund, in the future. The Society has an educational fund already on hand, part of which was originally given for a school. The school, with the present financial situation, is impossible. Besides the income on such a fund would at the present time serve the purpose better in scholarships to be used in schools in America and those already established on the Island. The Jamaica churches are anxious to help build such a fund through annual offerings. When the fund is provided, the thought is that it should be invested and only the interest used to supplement pastors' salaries in connection with the smaller churches and to provide necessary scholarships to help educate worthy Jamaican young people for future leadership.

In connection with the new plans another important step has been taken. The Jamaica Association of Christian Churches, in annual convention, has prepared a constitution to be presented to the Society for approval. The main new feature of the constitution is the setting up of a Central Committee on the field, to take the main responsibility in planning for and administering the work, this committee to secure the approval of the Society in matters of main policy for the present. It is to be composed of six Jamaican ministers and laymen, together with the missionaries. A tentative committee of this kind is already at work, pending the acceptance of the constitution and new

organization by the Society. The plan is for the missionaries to stay on the field during the six-year period to act in general superintendence of the work and represent the Society. It is the desire of the Jamaica churches as well as the Society, that they come self-support in order that appropriations now expended there, may be used in the larger and more numerous Christian fields. The Jamaica churches appreciate the shortage of funds for the missionary work these days and strongly desire to avoid the crippling of work on any land because of support extended to them. The new Central Committee has as its chairman, George Penso, the chairman of the church board in the Dulles St. Church, who is a leading business man in Kingston. Besides Mr. and Mrs. Leslie Matson, who are the missionaries, the other members of the committee are Gordon Hay, E. W. Hunt and E. S. Shirley, who are pastors of churches, besides George Hardy and Obediah Smith, laymen.

JAMAICA is unique in comparison with other foreign fields in that English is the only language spoken and the Island is not without a good number of churches. It is a needy field from the standpoint of spiritual dearth and our own congregations, besides representing our position on the Island, have made a real contribution to its religious life. We have two rather strong churches in Kingston itself. Duke Street, the mother church, with four hundred members and Torrington, under the leadership of J. Gordon Hay, a native Jamaican, has grown to six hundred members. Kings Gate Church, also in Kingston, and the other twenty-two churches out in the hills and mountains of the beautiful Island, are smaller in membership.

Jamaica, like all other constituencies in mission lands, has a delegate convention with messengers appointed from the churches. One of the main aims through the years and now especially in the new plan for self-support, is to keep the churches in the spirit of unity and cooperation. I have never been in a convention of our people, where the work was taken more seriously and the business of the Kingdom carried with more order, than in the annual meeting of the Jamaica Association of Christian Churches.

The pastors of our Jamaica churches are real leaders among their people, often serving too as superintendents of local schools and in the capacity of Justices of the Peace for the community. Most of our leaders have been trained in Southern Christian Institute and several of them at Eureka and Hiram. One pro-

(Continued on page 23.)



A group of Ginling students. Four of these girls have now graduated and are teaching in schools supported by Christian interests either of America or China

Sharers in the Common Day

By MARY BOSWORTH TREUDLEY

GINLING College, Nanking, China, is just completing its fifteenth year. On November 3, 1928, it ended one phase of its existence and began a new, with the inauguration of Dr. Yi-Fang, the first Chinese woman to become president of the college. It is a good time to look back over the period of foreign leadership and to make an accounting to the women of America whose sacrificial giving has helped to make the college possible. The Disciples of Christ was one of the five mission boards which founded the college, and Disciple women took a prominent part in the campaign for the seven Oriental colleges for women which made possible the new campus. Miss Minnie Vautrin is our representative on the staff of the college and Miss Julia Warren, the daughter of Dr. R. Warren, belongs to us though she is supported by the Ginling College Committee.

It is a very lovely and peaceful valley in which lie the seven buildings, built by American gifts to combine the convenience and efficiency of the West with the beauty of line and the gaiety of color of the old Chinese temple builders. Brooding over the campus is Purple Mountain, a perpetual reminder of the Psalmist's phrase: "I will lift up mine eyes unto the hills from whence cometh my strength."

But a college is judged not by its buildings and equipment, helpful as they are, but by the students who go out from its four years of training and by their contributions to the life of their nation. During

the dark days in the spring and summer of 1927, when it seemed again and again that only a miracle could save the buildings from military occupancy and the laboratory equipment and library from destruction, I used to wonder if the college in its external existence was destroyed, what we could say to the women of America for whom we had been acting as trustees. And as I thought now of this girl, now of that, rare spirits who had spent four years on the college campus and had gone out to share the burden and heat of the everyday world, I used to comfort myself with the thought that, even if the college was destroyed, all the money and all the life that had been poured into it would be repaid by the shaping of just one of those lives for service.

And yet there are no outstanding records of achievement made in the ten years since the first class left its college home. Ginling graduates have gone out to simple tasks which do not bulk large in the eyes of the world. They have been sharers in the common day. But it is on just such faithful performance of everyday tasks that the new China must be built.

I have been asked to write of the contribution of the college to evangelism. Dr. Wu, in her inaugural address, used a sentence from Alice Freeman Palmer: "It is people that count. You want to put yourself into people; they touch other people; these others still, and so you go on working forever." If you make explicit the assumption that underlies Mrs. Palmer's

thought, that your own life is Christian, you have my definition of evangelism—the contagion of a Christ-centered life. I cannot present statistics showing the Christian influence of Ginling graduates. I can only say that most of our girls go out as mirrors to reflect more or less faithfully the love of Christ that has shone into their own lives.

The first class, graduating in 1919, is known as the Pioneers. It is interesting that of its five members, four have served the college directly. Mrs. W. S. New has been on the Board of Control and for the past two years has acted as its chairman, with the heavy responsibility that office carries with it. When the foreign faculty were forced to leave Nanking in March, 1927, the alumnae sent Dr. Liu with three others of later classes, as their representatives, to share with the Chinese faculty the burdens of the spring and summer of 1927. The following year, when the college needed her, Miss Mary Tang returned for a brief period for campus administration. And for almost a year Dr. Wu has acted as president. I wish you might come to know her as we who have been on her staff do, for she represents in herself the ideals of the college. From her home training in an old official family, she has brought the gracious dignity and the sense of human values of the old China. Her Western training has given her not only a Doctor's Degree in biology from the University of Michigan, but a mind sharpened by modern science. And permeating both the old and the new is the love of Christ. Who can measure how far her influence will make itself felt as these young college girls, looking to her for leadership, are touched by the inspiration of her life! Altogether, ten of the alumnae have been on the staff of the college for longer or shorter periods.

The first ten classes have made an alumnae group of 128. Only one is dead. There are relatively few occupations open as yet to college women in China, but the college women are far too few to supply the demand even so. The schools are eager for college-trained women and this year almost three-fifths of the whole alumnae body are teaching. This includes a few who are married but who are continuing to work. Of these I count 56, just a little less than half of all the graduates, teaching in mission schools. Being college women, their responsibilities are unusually heavy. The new demand for Chinese leadership has made one-fourth of them principals of schools with very difficult administrative responsibilities. I wish I could tell you in detail of the hot summers through which they have stuck to their posts to save their schools from being taken over by the soldiers, of their calm disregard of anti-Christian attacks, or of their enthusiasm in trying to make mission schools more perfect expressions of the spirit of Christ. I know of no place where opportunities for personal influence are more abundant or where witnessing for Christ may be more effective than in such close relationship with school girls, but again, the results cannot be expressed in figures.

The next largest group, though very much smaller, is of wives. It is a list which must be constantly revised. My figures, already out of date as I write, because a month old, give just about one-fifth of the alumnae as now married. A fairly large proportion are married to men who are themselves active Christian leaders. I wish I could take you with me into just one of those homes, one in which we are especially interested. The grandmother has worked for years with Miss Mary Kelly as a very faithful Bible woman. The mother, ever since her graduation from Ginling College, has taught at the Christian Girls' School in Nanking. The father is the director of religious education in our South Gate church in Nanking, and in American slang, a "regular live wire." And the young son is one of the happiest and most fortunate of small morsels of humanity to be met with in many a long day.

A fairly large group is still in training. Almost one-tenth are abroad, either in America or in England, preparing for more effective service. We are proud of the very creditable record that our alumnae have made in every competition with graduates of American colleges.

There are two doctors in the Ginling group, with four more in training. There are two who are qualified as public health workers. The Y. W. C. A. has claimed six of our graduates, and has given them broad opportunities for Christian leadership. One alumna is a social worker in a big city church in Shanghai. We are hoping that that will be a growing field and that the church in China will be able to absorb directly into its service an increasing number of college-trained women. Another alumna is in politics, and in government certainly the haven of Christian women is needed.

The human spirit cannot be weighed or analyzed, nor can we measure the influence of this college brought into existence and maintained by the faith, courage and devotion of the women of three nations. But we may be very sure that among these young Chinese women there will be many who, sharing in this common day, will bring into that day the light of Christ's love and the peace and joy of his spirit.

A Cabinet of Churchmen

THE members of President Hoover's cabinet are all churchmen. Their religious affiliations are: Henry L. Stimson, Secretary of State—Presbyterian; Andrew W. Mellon, Secretary of the Treasury—Presbyterian; James W. Good, Secretary of War—Presbyterian; William D. Mitchell, Attorney-General—Presbyterian; Walter F. Brown, Postmaster General—Congregationalist; Charles Francis Adams, Secretary of the Navy—Unitarian; Ray Lyman Wilbur, Secretary of the Interior—Congregationalist; Arthur D. Hyde, Secretary of Agriculture—Methodist; Robert P. Lamont, Secretary of Commerce—Presbyterian; James J. Davis, Secretary of Labor—Baptist.



Robert M. Hopkins (seated) and E. C. Partridge of the Congregational Mission Board, Aleppo, reading of the Master on the shore of the Sea of Galilee

To the Ancient Churches of the East

The West Takes a Message and a Program

By ROBERT M. HOPKINS

Secretary World's Sunday School Association

of the Bible. For a hundred years American churches have been sending groups of missionaries to Syria, Palestine and Egypt. Our own brotherhood sent its first foreign missionary to the Holy Land in the person of Dr. James T. Barclay who went to Jerusalem

THE World's Sunday School Association upon the insistence of many friends has undertaken a program of fellowship with the ancient eastern churches of Palestine in the field of religious education. A deputation that was sent recently to look into this field of relationship has returned completely convinced both as to the need and as to the opportunity of developing such cooperative relationship. Indeed, in the judgment of the deputation this constitutes a challenge to the entire religious educational world. It has been pointed out that there may be realized through the projection of such a program within these ancient churches a reformation comparable in results to that which was obtained by the revolt attendant upon the Protestant reformation.

When plans were first made to send a deputation to the ancient churches it was quite natural that the deputation should be directed to journey up to Jerusalem. Many other centers were also visited such as Alexandria and Cairo in Egypt; Beirut and Aleppo in Syria; Athens and Salonika in Greece; Constantinople in Turkey; but Jerusalem proved to be the chief center of them all.

The first worker in the new approach has already been located by the World's Association in the person of Levon Zenian, a young Armenian born in Aintab, a loyal member of the ancient church of his people. He has been most heartily received by the leaders of his church. This word from the Patriarch Tourian of the Armenian Apostolic Church, Jerusalem, is typical of them all: "We welcome heartily Levon Zenian, a son of the Apostolic Church of Armenia—from the World's Sunday School Association. We believe he will fully discharge the trust put on him and be helpful to the children of our church."

The Christian churches of America have long taken advantage of every opportunity for service in the lands

following the organization of the American Christian Missionary Society in 1849. So far as our brotherhood contribution was concerned, it was of short duration, but such agencies as the foreign mission boards of the Presbyterian Church, U. S. A., the United Presbyterian Church, the Congregational churches and others have continued their good work down to the present time. Many of the Christian colleges that have been established as a result of this missionary endeavor have attained international distinction.

But the new approach to the Christian populations of the Near East is through a program of religious education that recognizes the opportunity for cooperative relationships on the basis of friendly association, with a mutual recognition of the fact that each has something to give to the other. These ancient churches of the East deserve the full respect of the churches of the West for their loyalty to the sacred truths for which they have been willing to make any sacrifice, and for their capacity for installing into youth a love of Christ, a habit of worship and of prayer that prevails amidst every sort of persecution. They have developed in their highest leadership many great spiritual personalities. Their need is to have a child- and youth-centered program of religious education with methods and materials to foster that education in terms of Christian conduct in a present day society, with a leadership adequate to direct such a program and organizational facilities for making it effective.

It is from the lips of children that we often have the truth spoken in clearest fashion. The recent deputation of the World's Association to the Near East took every opportunity of meeting the children and young people both of the mission schools of the younger churches and of the religious schools of the ancient churches. I shall never forget a statement made by

(Continued on page 23.)

Through the Gorges of the Yangtze

Returning to their remote mission station at Batang, on the Tibetan Border of West China, after a furlough in America following their hazardous trip home in 1927 (see *World Call*, February, 1928), Mr. and Mrs. Duncan and their two children proceeded from Shanghai up the Yangtze River, a remarkably fascinating trip of which Mr. Duncan vividly writes here. From Chungking, the point at which they left the river, they will travel by caravan for two months over the Himalayan Mountain Range to Batang

By MARION H. DUNCAN

AFTER nine days in Shanghai, on the twenty-first of March our little boat began its long fight against the Yangtze current. Like all of the upriver steamers she was short but powerful, having extra heavy equipment and engines to overcome the currents of the rapids. The water of the Yangtze was low and falling lower. Twice our boat displayed a hoggish appetite and thrust her nose deep into mud banks out of which we backed with difficulty. A larger steamer was stranded in the channel which compelled us to anchor and lose a day in getting to Hankow.

The Yangtze is said to be fifty miles wide at its mouth and in the first hundred miles of its course it must vary from that width to at least five miles wide. When we reached Hankow about six hundred miles from Shanghai we found that it was a mile wide! The current is very sluggish, so feeble that the tide drove it back for the first ten hours of our upward journey.

Before reaching Hankow we stopped at the city of Kiukiang, famous for its porcelain manufacture, founded centuries ago. Fine porcelain was made here when Europe was eating out of

Along the Wuskan Gorge, which is thirty miles long

wooden trenchers with pewter spoons. Our ship lay here to find out the state of the river and myriads of porcelain venders took the opportunity board the tenders and tempt us poor missionaries.

Above Kiukiang a misty day of zigzagging between sand banks in a winding river made us lose all sense of direction until we faced Hankow at the junction of the Han and Yangtze Rivers. Hankow is rapidly becoming the Chicago of China with central communication to half of the provinces through railways and rivers. The immense factories and the growing size of the foreign business section are making it second only to Shanghai in importance to the world.

From Hankow we pushed forward only in the daytime anchoring at night. The river was falling much

lower than the average at this time of the year and the pilots dare not take chances with the shifting channels. As before, the river wound back and forth through the rolling country until near Ichang when pagoda crowned hills began to appear. Except now and then where clumps of willow trees indicated a cluster of homes on the shores of the river



Precious Stone Castle, with a monastery on top, reached only by a pagoda built against the rock. Here in ancient times enough rice flowed out of a hole in the top to feed the monks, until the greedy ones enlarged the hole and the flow of rice ceased!

treeless. Only fields of mustard varied the mon-
 omy of green blades of rice. No wonder the river
 unrestrained from its constant slicing of the banks,
 carrying farms from one shore to deposit the soil
 her down on the other side. It would pay a man
 to keep a boat just to chase his farm when it shifted
 to another position on the river. On unusual rocks
 and outstanding hills there perched monasteries in
 places of trees.

On the ninth day out from Shanghai we neared the
 gorge of Ichang which lies just above the first gorge
 of the Yangtze. This canyon is a series of conical and
 conical peaks not unlike the menacing lower teeth
 of the tiger which gives it its name of Tiger Tooth
 gorge. It is both beautiful and treacherous.

Soon after we had an-
 nounced at noon the news
 spread out that we might
 be delayed indefinitely here
 because of the low stage of
 water. It was unusually
 low for this time of the year
 being two inches below zero
 and the water must be a foot
 or two below zero before the boat
 could go upriver. We
 were dismayed that
 our freight coming
 on a larger steamer for the
 trip of Ichang had been
 ordered to unload at Hankow
 where the water was not deep
 enough for her draft.

During our five-day stay
 at Ichang we visited some
 of the missionaries stationed
 there. The day after we ar-
 rived was Easter Sunday.

We worshiped on that mem-
 orable anniversary in two

churches where English services were held. In the
 evening we attended an Episcopalian service and in
 the evening we were Scotch Presbyterian. The Scotch
 have a fine hospital here where over eighteen thousand
 treatments are given each year. Except for the sal-
 es of the missionaries and some fifteen endowed beds
 the one-hundred-bed hospital is entirely self-support-

The prestige of this institution did not diminish
 during the late revolutionary period but reported an
 increased influence of the Christian message. Here
 we met A. J. Clements who as a missionary of the
 China Inland Mission at Tachienlu was visiting in
 Ichang when the Revolution of 1911 broke out and
 associated with Ogdens and Hardys at that time to
 Nanfeng. We met several missionaries whose forty-
 years' service for Christ in China humbled us
 and yet urged us to greater consecration for the task
 before us.

On our fifth day we were scheduled to start at
 noon but a pilot could not be secured. He was with-
 held until the cargo on board could be searched for
 Japanese manufactured goods. Japanese goods are
 boycotted and there is a boycott on British steamers
 coaling in some places which filled the air with un-
 certainties.

Thirty miles above Ichang began the world-famed
 gorges where perpendicular cliffs rise heavenward from
 a thousand to five thousand feet. Adobe and stone
 huts cling desperately to shelves on the faces of these
 cliffs. Their inhabitants wrest a living from the river
 and from the needle-like fields which they have created
 in narrow ravines.

The first gorge was called the Yellow Cat, followed

by the Lampshine with yel-
 lowish limestone sides called
 farther up the Yellow Cow
 cliffs. Beyond these was
 the first par-excellence gorge
 with queer figured projec-
 tions three hundred feet
 above the water on the left
 side. These outstanding
 projections strikingly re-
 sembled lungs and liver giv-
 ing the gorge the name of
 Ox Liver and Horse Lung.
 Almost opposite this is the
 cartoon of a human face in
 white on a gray cliff—the
 Clown of the Yangtze.

Each of the eleven dis-
 tinct gorges and the rapids
 with their huge whirlpools
 below them have their own
 superstitious legends. The
 misty mountains, with
 white, encircling fluffy
 clouds drifting around the



John Kenneth and Marion Louise Duncan going through
 the Yangtze gorges

peaks, are the fitting abode of goblin spirits who rule
 the eerie gorges. Gray, chalky limestone cliffs al-
 ternated with red sandstone ridges whose folds were
 curved in every conceivable position. In rarer spots
 blue silver limestone was fissured in furrows up and
 down like shoemaker's wax that is cut with the sewing
 thread.

Thirty miles above Wan Hsien was the most un-
 usual sight of the trip—a huge rectangular rock rising
 two hundred feet above the river and seventy-five
 feet above the country village at its base. On top
 of this rock was perched a monastery—the Szebaotze
 or Precious Stone Castle. A pagoda, built flat against
 the rock, contained a stairway to the top serving as
 the only means of reaching the building. Legend af-
 firms that from a hole near the top rice trickled down
 in sufficient quantity each day to feed the monks. But,
 greedy as the man who had the goose that laid the

golden eggs, the monks enlarged the hole whereupon the flow of rice ceased.

Forty miles up from the Precious Stone Castle we passed a mountain at Fongtu upon which is a temple dedicated to the God of Hades. Here are issued passports to Heaven. The document costs only a dollar, making salvation ostensibly free but the document must have the stamp of the Emperor and of the local Mandarin in order to be honored without question. These visas would be hard to obtain without the presenting of rich gifts. In this temple is still found the clothed and masked skeleton of the maiden who was abducted by the God of Hades on her wedding day and made his consort. She is evidently the Chinese Persephone.

As we approached Chungking the country roughened from low hills into the semblance of a canyon—the Brass Gong Gorge. Emerging from this defile on our right sat a giant gilded Buddha before whom the junk masters bow down in worship after a successful trip. Opposite this Buddha whom the foreign shipmasters have labeled “The Harbor Master” is the three-arched Bridge of Sighs. This was the last bridge over which students passed in the former days when they came up for the examinations. We anchored not far from two rocks where tradition tells us dwell the mother and wife of Yuwang, the Father of the Yangtze River.

WE WERE welcomed by Gordon Jones of the Canadian Methodist Mission who escorted us to his home across the river. We were in Chungking after twenty days on the river steamer.

We found the province of Szechwan more tranquil than at any time since the last revolution. Missionaries tell us that in their visits to the churches they find them weakened in membership by the troublous period but that the eagerness to hear the message of Christ and the response to that message is greater than before. The period of the disturbance has purified the church and yet brought home to the people the fineness of the life of Christ. Numbers are turning toward the Light.

The signs are hopeful for a great advance. The hospitals minister to increasing numbers. The schools although in most instances serving less students than before have no hesitancy in their position. All know the reason for their existence. When, previously, students went to the schools and were compelled to attend religious classes they did not always clearly understand that the school existed for their evangelization as well as their education. Today the recent agitation has made the position of the school clear and universally known. Parents who send their children to a mission school know definitely that the atmosphere of the school is Christian and the voluntary Bible classes are for the purpose of leading the boys and girls to Christ. The students understand this too and the large proportion who of their own will register

for the Bible classes signify their desire for a noble character and a desire to know more of the Christ of Galilee.

On our steamer was a highly educated Chinese doctor, Mr. Wang, who was proceeding to Changsha for the purpose of reopening Yale in China Medical School. He is a noble Christian character who is hopeful of the future of China. As we sat in the independent church on our first Sunday in Chungking, the large group of fine men and women, some of them men of influence and wealth, were a token to us that Christianity has entered into the inner life of the Chinese people. It is no longer a foreign or a surface religion.

The Trinity of Triumph

By DANIEL A. POLING

From the Keynote Address at the opening session of the International Christian Endeavor Convention, Kansas City, Missouri, Wednesday evening, July third, 1929

EVANGELISM, citizenship and peace—this is the trinity of triumph. Personalized in the words of Fred W. Ramsey, they bring home to the heart of each of us the driving dynamic, “Myself, my country, and my world.” Again evangelism is first—this profound, this timeless challenge to personal religion and for personal rightness, this clear call to personal devotion and personal allegiance. One man can change a community; one woman can revolutionize a city; but it must be a new man and a new woman. The new world, with its Christianized social order waits forever on these. Here lies the supreme business of Christian Endeavor, for here is the fundamental reason for Christianity itself. To lead your people to Jesus Christ, to strengthen and train them in the Christian life, to relate them definitely to the service of Christ and His cause—thus we express the fundamental business of our Society, which is Christianity first, preeminently, and always!

Railroad Rates to Seattle

CONVENTION attendants having residence in the territory east of and including El Paso, Texas; Albuquerque, New Mexico; Ogden and Salt Lake City, Utah; and the State of Montana, should purchase summer excursion tickets, which may be validated at Seattle before starting on return trip. Return trip must begin not later than one day after date of validation, and must be completed prior to midnight of October 31.

Persons residing in Washington, Idaho, and Oregon, should purchase round trip identification certificate plan tickets, on sale August 5-10 inclusive, and good for return up to August 17, under which a round trip rate of 1½ times the regular one way fare may be had. Make application to the undersigned for necessary identification certificate, accompanied by self-addressed, stamped envelope. Persons in Arizona and California should purchase sixteen-day summer excursion tickets.

For further information, apply to Transportation Sec., H. C. Holloway, Missions Building, Indianapolis.

Day By Day At Seattle

Program for the International Convention of Disciples of Christ Seattle, Washington, August 8-14, 1929

Theme of Convention, "Magnifying the Ministry"

Monday, August 8—

Evening Session

Praise Service
Statement by Graham Frank
Presentation of Reports of Agencies
Introduction of Fraternal Delegates
President's Address -----Harry H. Rogers

Tuesday, August 9—

Morning Session

Pension Program

0-9:30 Devotional
0-9:45 Report of Secretary-----F. E. Smith
5-10:15 The Ministry and the Pension Fund-----
-----George A. Campbell
5-10:45 The Interest of the Church in the Pension Fund
-----J. R. McWane
5-10:50 Song
0-11:20 The Brotherhood and the Pension Fund
0-12:00 The Success of the Presbyterian Pension Plan
-----J. I. Muffley, Tacoma

Noon Luncheons

Afternoon Session

0-3:00 Conferences
0-5:00 Business
0-7:00 Banquets

Evening Session

0-8:00 Devotional and Praise Service
0 Address—"Looking to Pentecost"-----
-----C. S. Medbury

Wednesday, August 10—

Morning Session

0-9:30 Devotionals under auspices of General Program
Committee
0-9:50 Period for State Board
0-9:55 Presentation of Home Missionaries
5-10:10 Magnifying our Ministry
5-10:10 (1) In taking the Gospel to American Indians
5-10:30 (2) In developing the home base---Clark Buckner
0-10:50 (3) Among Spanish-Americans---E. T. Cornelius
0-11:30 (4) In erection of church buildings-----
-----Bert R. Johnson
0-12:00 (5) In race relations-----Howard E. Jensen
0 Adjournment

Noon Luncheons

Afternoon Session

0-3:00 Conferences
0-5:00 Business
0-7:00 Banquets

Evening Session

0-8:00 Praise Service
0 Young People's Program

Thursday, August 11—

0-7:15 Sunrise Prayer Meeting, Volunteer Park
Worship in Churches

Afternoon Session

0-5:30 Communion Service

Evening Session

Christian Endeavor Hour
Christian Unity Sermon "The Master's Ideal of
Unity"-----A. W. Fortune

Monday, August 12—

Morning Session

9:00-9:30 Praise Service
9:30-9:50 "Calling Them Out"-----S. G. Fisher
9:50-10:10 "Teaching Them All Things"-----
-----President Arthur Braden
10:10-10:30 "The Place and Power of the Christian College"
-----President I. N. McCash
10:30-10:40 Music
10:40-11:10 Introduction of Educators and awarding of prizes
of sermon contest.
11:10-11:50 Temperance Board-----James A. Crain
11:50-12:00 WORLD CALL

Noon Luncheons

Afternoon Session

2:00-3:00 Conferences
3:00-5:00 Business
5:00-7:00 Banquets

Evening Session

7:30-8:00 Praise Service
Addresses—National City Christian Church-----
-----Claude Hill and Earle Wilfey

Tuesday, August 13—

Morning Session

9:00-9:30 Praise Service
Theme: Magnifying our Ministry on the Foreign
Field
9:30-11:15 Our Ministry of Preaching---Dr. Cyrus L. Pickett
Our Ministry of Teaching---Howard T. Holroyd
Our Ministry of Music---Mrs. David A. Byerlee
Our Ministry of Healing---Dr. Douglas S. Corpron
Our Ministry of Helping---Miss Leta May Brown
Our Ministry of Music---Miss Grace N. Young
Our Ministry of Preparing Nationals-----
-----Rollin D. McCoy
Messages from Nationals—
11:15-12:00 "The Ministry of Foreign Missions to the World
of Today"-----S. J. Corey

Noon Luncheons

Afternoon Session

2:00-3:00 Conferences
3:00-5:00 Business
5:00-7:00 Banquets

Evening Session

7:30-8:00 Praise Service
8:00 Address "Whitened Fields"---F. W. Burnham

Wednesday, August 14—

Morning Session

9:00-9:30 Praise Service
9:30-10:00 Promotion-----Clifford A. Cole
10:00-10:05 Song
10:05-11:25 Religious Education-----Lin D. Cartwright
Missionary Education-----Joy F. Taylor
Missionary Organizations—"Comrades of the
Way"-----Mrs. Ruth Day Stuart
11:25-11:30 Song
11:30-12:00 Address—Tribute to J. H. Mohorter-----
-----C. E. Lemmon

Noon Luncheons

Afternoon Session

2:00-3:00 Conferences
3:00-5:00 Business

Evening Session

7:30- 8:00 Praise Service

8:00 Speaker to be supplied

TENTATIVE PROGRAM FOR YOUTH SESSIONS

Theme for Youth Sessions: "SEARCHING SELF WITH JESUS"

REGISTRATION:

Young people will register at the Youth Booth of the International Convention Registration Office. The Registration fee is \$3.00. This covers registration fee for the International Convention, for the Youth Sessions, Banquet ticket, and Wednesday breakfast ticket.

Friday Afternoon

- 2:00 Call to Order by the President—Mr. Robert W. Burns, Maryville, Mo.
 Devotions—Miss Frances Dunlap, St. Louis, Mo.
 Introductions
 Appointment of Committees
 Announcements
 2:20 Address—Mr. Robert Burns, Maryville, Mo.

TOPIC PRESENTATION

- 2:50- 3:10 "Myself and My Church"—Mr. Paul Pugh, Tacoma, Wash., Mr. Paul Reagor, Oakland, Calif.
 3:10- 3:30 "Myself and My Social Code"—Mr. Walter Fallon, Seattle, Wash., Dr. Arthur Braden, Los Angeles, Calif.
 3:30- 3:35 Special Music
 3:35- 3:55 "Myself and My God"—(Speaker to be supplied later), Mr. Marvin O. Sansbury, Seattle, Wash.

GROUP DISCUSSION

- 4:00- 5:00 Group No. 1 "Myself and My Church"
 Discussion Leader—Mr. Norman Braden, Los Angeles, Calif.
 Group No. 2 "Myself and My Social Code"
 Discussion Leader—Miss Frances Dunlap, St. Louis, Mo.
 Group No. 3 "Myself and My God"
 Discussion Leader—Mr. Bob Wright, Walla Walla, Wash.

Saturday Afternoon

- 2:00- 2:20 Devotions—Miss Edna Pierce, Spokane, Wash.

- 2:20- 2:35 Special Music—C. C. C. Cadian Male Quartette
 2:25- 2:30 Announcements

GROUP DISCUSSION

- 2:30- 4:30 The Youth Session will again break up into three discussion groups for the further consideration of sub-themes
 4:30- 4:45 Youth Convention Photograph
 5:00 Adjournment to Olympic Hotel for banquet
Saturday Evening Banquet
 5:30- 7:00 Youth Banquet—Toastmaster, Mr. Thomas Giltner, Lexington, Ky.
 7:30- 8:00 Song Service
 Joint Session with the International Convention
 8:00- 8:20 Devotions—Mr. Franklin Minck, Orange, Calif.
 8:20- 8:40 Address—"Myself and My Church"—Mr. Gratton Linn, Los Angeles, Calif.
 8:40- 9:00 Address—"Myself and My Social Code"—Josephine Jacobs Lund, Camas, Wash.
 9:00- 9:05 Special Music—C. C. C. Cadian Male Quartette
 9:05- 9:25 Address—"Myself and My God"—(Speaker to be supplied)
 9:25 Announcements
 9:30 Adjournment

Sunday Evening Christian Endeavor

- 6:30- 7:30 First Christian Church, Leader—Mr. Robert W. Burns

Monday Afternoon**GROUP DISCUSSION**

- 2:00- 2:55 Group No. 1 "Myself and My Church"
 Discussion Leader—Mr. Norman Braden, Los Angeles, Calif.
 Group No. 2 "Myself and My Social Code"
 Discussion Leader—Miss Frances Dunlap, St. Louis, Mo.
 Group No. 3 "Myself and My God"
 Discussion Leader—Mr. Bob Wright, Walla Walla, Wash.
 3:00- 3:20 Devotions—Miss Cloma Narton, Tacoma, Wash.
 3:25- 4:20 Mass Session—Report of Findings Committee
Business Session
 Tuesday morning breakfast
 Devotions—Miss Vivian Whisler, Walla Walla
 Business Address—"Forward with the Youth of the World"—President F. W. Burnham
 Closing Friendship Circle

Remembering the Pocketbook—Hotel Rates at Seattle

WHILE Seattle stands 18th among American cities in point of population it stands 8th in the number of first-class hotel rooms available for conventions. It is impossible to list the hotels of Seattle in order of comfort, class or general desirability for each hotel is distinctly individual in its appointments, service and spirit of hospitality. In line with the policy long since adopted by all first-class hotels in the recognized convention cities of America, no change in rates is made by any hotel in handling conventions. The year around established rate for each room is regularly charged the convention delegate and no more. This rate can be materially reduced where two or more are willing to occupy the same room. The hotels particularly recommended by the Chamber of Commerce, listed alphabetically, include the following:

Hotel	Rates	
	Single	Double
Ambassador	\$2.50-5.00	\$3.50- 8.00
Assembly	2.50-4.00	3.00- 5.00
Benjamin Franklin	2.50-6.00	3.50-10.00
Bergonian	2.50-5.00	4.00- 6.00
Butler	1.50-3.00	2.50- 6.00
Caledonian	2.00-4.00	3.00- 6.00
Calhoun	2.50-5.00	3.50- 7.00
Cambridge		3.00- 8.00

Camlin	\$5.00-8.00	\$6.00-10.00
Claremont	2.50-4.00	3.50- 6.00
Continental	2.50-3.50	3.50- 4.50
Ethelton	2.00-2.50	3.00- 3.50
Exeter	3.50-4.50	5.00- 6.00
Frve	2.50-5.00	4.00- 7.00
Georgian	1.50-3.50	2.50- 5.00
Gowman	2.50-5.00	3.50- 8.00
Hungerford	2.50-4.00	3.00- 8.00
Moore	2.50-5.00	3.50- 7.00
New Arctic	1.50-2.50	2.00- 4.00
New Richmond	2.50-4.00	4.00- 7.00
New Washington	3.00-6.00	4.50-10.00
Olympic	3.50-8.00	5.00-12.00
Oxford	1.00-2.00	2.00- 3.00
Penbrook	2.50-4.00	3.50- 5.00
Pickwick	2.00	3.00
Savoy	2.50-4.00	4.00- 7.00
Sorrento	3.00-4.00	4.00- 5.00
Spring	3.00-6.00	4.00-12.00
Vance	2.50-4.00	3.00- 6.00
Virginus	1.00-1.75	1.50- 2.25
Waldorf	2.50-4.00	3.50- 7.00
Wilhard	2.50-4.00	3.50- 6.00
Wilsonian	3.00-4.00	4.00- 6.00

The Climax At Seattle

By W. R. WARREN

WHATEVER addresses may be delivered and whatever actions may be taken in the International Convention at Seattle, the crowning event of the week, as of every convention within present memory, will be the Lord's Supper Sunday afternoon. This represents the foundation of our faith and the very heart of our lives as Christians.

In connection with this extraordinary observance of the communion there has been universal satisfaction every year in making an offering in remembrance of our aged and disabled ministers and the widows of those who have died. They are our fathers and brothers in the faith and we honor our Lord by remembering them. By their labors our churches stand on all of the work with which the convention concerns itself exists.

Since the general theme of the Seattle convention is "Magnifying the Ministry," and since this will be distinctively the Pension Fund convention, the communion offering will turn the thoughts of those who are there toward the veterans of the cross in an unusual degree.

In this connection it is important to note one sharp difference between the new pension plan for our ministers and most of the retirement funds for teachers, policemen, government employees and industrial workers. Practically all of these other pension systems provide for each member only the benefits earned after the plan is inaugurated. Our pension plan, on the other hand, recognizes the past labor of our ministers with the minimum of \$600 a year or half of average salary if it was less than \$1,200.

If we were willing to forget the past and pay pensions on present and future salaries only, and if we could wipe out the ministerial relief roll and the brotherhood's obligation to the men who have been faithfully paying their dues in the pension plan of 1919, then there would be no necessity for raising the \$8,000,000 for the accrued liabilities. But then there could be no brotherhood worth honoring with the name of Churches of Christ! This is one of the times that costs something to be a Christian, and is worth all costs.

As the pension plan is studied it will become manifest that most of that \$8,000,000 fund will go to the men who have been longest in the service of Christ and the church, and to those who have been receiving the smaller salaries. For instance, a minister is sixty years old and has been preaching for thirty-five years when the new pension plan goes into effect. Being a vigorous man he doesn't retire at 65 but continues in the work until he is 70. His average salary from 60 to 70 is \$2,100, but from 70 to 75 it is only \$1,400. All

the while he and the churches which he has served have paid the stipulated percentages on his salary; 2½ per cent as his part and 8 per cent as the churches' part. Each year of such payments has laid up for him a pension credit equal to one-seventieth of his salary, that is, \$30 for each year at the higher salary and \$20 for each year at the lower salary, or a total of \$250 a year to be paid to him as long as he lives, with half the amount to his widow after his death. The plan provides, however, that a man who has preached thirty-five years or more shall receive at least \$600 a year or half of his average salary if that was less than \$1,200. This necessitates paying this minister \$350 a year out of the \$8,000,000 fund.

In the case of the men on small salaries as compared with those who receive more, a similar advantage appears. At \$1,400 it takes thirty years to earn a pension of \$600 without drawing upon the \$8,000,000 fund for part of it. At \$2,800 the same credits can be built up in fifteen years, and at \$4,200 in ten years, at \$5,600 in seven and a half years. The larger the salary the less likelihood there is that it will be necessary to draw upon the accrued liabilities fund for a part of the pension. In every case, of course, this reserve fund is a necessary guarantee.

NATURALLY it will be the larger and stronger churches, those that are paying the larger salaries, that will subscribe the greater part of the accrued liabilities fund. In doing so they will demonstrate both their Christianity and their fairness. A large part of the members of these strong churches grew up in the smaller congregations and many of the new members that are constantly coming into their fellowship confess the same origin. The large church's gratitude for the past, appreciation of the present and hope for the future obligate it to build up this great fund for the safeguarding of the older and grossly underpaid ministers of our fellowship, as well as for its present pastor and those who preceded him.

It is ordinary prudence for the minister to pay his pension dues and it is good church business for the congregation to pay its 8 per cent on the minister's salary. Common sense and common honesty both require this. The building up of that \$8,000,000 fund for accrued liabilities, however, goes a step further and tests the very vitals of our Christianity; the refined honor where nothing was written in the bond, the gratitude for benefits easily forgotten, the sense of common interest and fellowship running through and through a great brotherhood that thus proves that it is a brotherhood.

Celebrating a Sixtieth Birthday in China

After Giving Thirty-Three of Them to that Land

By MARY KELLY

I HAVE just had a sixtieth birthday, and the decade birthdays are considered very important in China. On the date, I was in Shanghai, having been advised to go there by the American Consul because of war threatenings. A group of my former pupils who were living in Shanghai surprised me that night with a noodle dinner and I received three silk dresses as presents, a fountain pen, a book of Chinese scenes and four baskets of flowers and a large bowl of violets.

When I returned to Nanking on April 6, having been in Shanghai three weeks, the people here at once began talking about celebrating. If it is inconvenient to celebrate on the real day, they do not object to choosing another. So the second birthday celebration was set for Saturday, April 13.

Ten years ago when they celebrated my fiftieth birthday, I decided that if I lived to this time I would do the proper thing and entertain everybody in the approved Chinese way. So I have been saving up for it accordingly. At noon, on the day of the celebration, I invited in the Christians that I do not know very well, and two from each of the grades in all the schools, which made forty for the school. To these were served noodles and four other dishes of meats and vegetables. One hundred and thirty attended—and that was only the first section of my party! In the evening there was served a regular feast. To this were invited all my Chinese coworkers and the teachers in the schools and old friends and neighbors. One hundred and twenty partook of this feast. There were twenty-two dishes, in addition to the two kinds of fruit. It was served by a caterer and cost about fifty cents a person.

My Chinese coworkers had had my photograph en-

larged life-size and put in a gold frame. They all gave me a pair of silver vases. The women of a half-day school, fifty of them, gave me silk for a dress, a pair of large red candles that burned all day, and—firecrackers! The girls of the Girls' School gave me a piece of red silk large enough for one side of a bed comforter with a large character for long life inscribed on it, and hung up as a banner. The Boys'

School gave me a large picture framed, of a sort of fairy in red silk garments. Sixteen of my close women friends went together and gave me a gold ring, a pair of large red candles, sixty eggs (one for each year) and a lot of steamed rolls. I also received four silver spoons, a small silver shield, a thermos bottle, three small pieces of tapestry, a pair of vases and a strand of official beads, several teapots and teacups, framed pictures, about two hundred eggs and a mountain of steamed rolls, eight packages of sugar, three packages of cake and five of dates.

The meaning which they assign to the steamed rolls is this—that as these have raised and increased in size, so have your years increased and may they continue

to do so! Eggs and sugar are always suitable presents to give an older person. They are considered luxuries and it is hence a token of respect to give them. Dates are considered in the same way. One gift that I highly prize is a pair of scrolls given me by a man that was converted in prison by the missionaries of our church.

During the day a constant stream of friends called. People were brought together that had not seen each other for years. I value all my gifts but the best of all is the love and appreciation which they express, and which makes them all seem sacred.



Mary Kelly surrounded by her birthday flowers in Shanghai



A Foreign Field Plans for Self-Support

(Continued from page 12.)

ative young minister is now in Hiram and another Drake.

Mr. and Mrs. Leslie Matson, the missionaries, are very devoted people. There are fine English roads throughout Jamaica, and Mr. Matson with his Ford is a real shepherd and will spend much of his time out in the Island, helping the pastors in the development of the churches. George Penso, the chairman of the new committee, who is an automobile agent in Kingston, is readjusting his own business so as to keep up with the new plans out among the churches. The other members of the Central Committee will also help Mr. Matson in frequent deputation work. Mr. Penso will represent our Jamaica churches in the World's Convention at Washington, D. C., in 1930.

And so another chapter in this new day of foreign missions has been begun by our Jamaica churches. Our interest here in America ought to be deepened instead of lessened as our brethren in the little Caribbean Island step out for themselves and begin in a new way to approach to full stature of New Testament churches.

to the Ancient Churches of the East

(Continued from page 15.)

An Arabic-speaking boy in a great group of children that I addressed in Aleppo, not far from the sight of Antioch where that great missionary church was established that sent Paul on his missionary journeys to the Gentiles. I had asked the question—"What message do you children want me to take to the boys and girls of America and around the world?" There were many replies, but this little lad finally made a reply that seemed to catch the approval of the entire group. When interpreted his message was this—"Tell the boys and girls of the Sunday Schools of the world that we ought to love one another!" Such a statement is a beautiful one from the lips of any child, but when the missionary told me that this boy had come from a seaside home, from that ancient sect of devil worshippers with whom hatred rather than love is the dominant principle of control, it seemed to me that his message was of tremendous significance.

And so the new approach to our brethren of the ancient orthodox churches is one of brotherhood and fellowship and love. It is one that should bind together the hearts of children and youth. It is one that could make allies of great Christian forces and that could help ultimately to redeem not only the Christian peoples resident in the lands of the Bible, but also those Moslem peoples for whom our Lord died, who have been so difficult to reach in these lands made easier by his earthly life, as well as in all lands.

The Lesson From Cleveland

FOR those with eyes to see, the tragedy at the Cleveland Clinic in May has an inescapable lesson. Scarcely had word gone out as to the cause of the explosion than hospital procedure throughout the world was reviewed, particularly the storage of x-ray films, in a determined effort to prevent the possibility of another such devastating experience. But not only in this narrow field should the tragedy teach its lesson; its wider application deals with the future of chemical warfare, which only the outlawry of war can prevent.

Elvira K. Fradkin, an authority on the action of chemicals and author of *Chemical Warfare—Its Possibilities and Probabilities*, says of the experience:

Descriptions of the Cleveland tragedy emphasize the immediate death of all within the building. Bodies piled high at the elevator, the doors, the windows indicate the effectiveness of the lethal gas. Obviously it was a non-persistent gas; that is, a gas which upon release works its deadly effect and then mingles with the air and loses its effectiveness. Had it been a persistent gas—that is, a gas which is lethal in effect for days and, in warm weather, for weeks—the Cleveland tragedy would be a long-drawn-out list of continuing deaths for all who might come within its vapor zone.

Such a gas is mustard gas, Lewisite, etc. Such a gas, released by a fast-flying airplane over a predetermined territory, will cause the death of every living being in that area. A few well-placed bombs can paralyze a metropolis by causing the instant death of all those directly exposed to the gas fumes and liquid and through the persistent quality of the gas, which is heavier than air and so penetrates all buildings, sinks into all houses, reaches all by its lingering, death-bringing torture. For days and even for weeks such gases have potent effect. The tall buildings, industrial centers, subways, homes, all that make our modern metropolis complicated and closely packed would be death traps for the millions therein if chemical warfare were employed.

This imminent horror can easily reach any country, no matter how distantly situated, by the carrying power of the airplane. The new bombers, with engines almost infallible and swift beyond the dreams of early airmen, carry a bomb load of 9,000 pounds. The bombs are filled with high explosive and persistent lethal gas, which may continue in action until only time and rain minimize its potency.

The Sailors Explode a Fallacy

ALTHOUGH Great Britain's drink bill for 1928 was in the neighborhood of the tidy sum of \$1,500,000,000, the British navy "the wettest institution on earth" was responsible for very little of its size. This is demonstrated by figures recently published regarding the steamship "Rodney" during fleet maneuvers in the Mediterranean.

Of the 962 petty officers and "lower-deck ratings" who were entitled to a daily ration of liquor, 693 voluntarily gave it up, receiving the equivalent in money as "savings." Twenty-five years ago, comments the *New York Times*, it would have been difficult to find a naval vessel on which even ten per cent of those entitled to rum chose rather to take their money allowance.

Some of With

Between April 1, 1919, the mission department of the World Call helped to make possible the construction of more church homes. This constitutes the glorious business-like handling of the mission, nor the constant circulation through all the churches for good.



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1. North Terrace Church, Zanesville, Ohio.
2. First Christian Church, Hammond, Louisiana.
3. Hobart Christian Church, Hobart, Indiana.
4. First Christian Church, West Palm Beach, Florida.
5. First Christian Church, Tioga, Texas.
6. Second Christian Church, Columbia, Missouri.

7. First Church of Christ, Sault Ste. Marie, Michigan.
8. First Christian Church, Republic, Pennsylvania.
9. Forest Avenue Church of Christ, Muskegon, Michigan.
10. First Christian Church, Nebraska City, Nebraska.
11. Christian Church, Colfax, Washington.
12. First Christian Church, Trumann, Arkansas.

13. First Christian Church, ...
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19. Hancock Hill Street Church, Louisville, Ky.
20. Church of Christ, Lansing, Michigan.
21. First Church of Christ, Storm Lake, Iowa.
22. First Church of Christ, Whiting, Indiana.
23. Monticello Christian Church, Monticello, Iowa.
24. Christian Church, Puxico, Missouri.

25. Church of Christ, Ames, Iowa.
26. First Christian Church, Corpus Christi, Texas.
27. First Christian Church, Oceanside, California.
28. Lake Harriet Church, Minneapolis, Minnesota.
29. Christian Church, Overland, Missouri.
30. First Christian Church, Terrell, Texas.

A Nine-Year-Old in South America

By FRED W. HUGHES

COLEGIO INTERNACIONAL has just celebrated its ninth birthday. A little over a decade ago a commission was sent to Asuncion, Paraguay, to spy out the land for such a Christian school. This commission came back with glowing reports. The land was ripe unto the harvest as far as prospects for Christian work were concerned. Of course, there were giants in the land but these could be vanquished if only the right sort of tactics were used. Other religious bodies had tried to make headway but had been forced to retreat. Why not try another way. If you can't enter by the North Gate try the South Gate. If that is closed try other means of approach. As long as you are sowing the seed all will be well. "Keep on keepin' on" and God will bless your efforts. In brief, that is what the commission had to say.

What was this method of approach that this commission decided upon? It was the "Way Up" rather than the "Way Down" method. Approach the problem by way of the school—a native school using the native tongue. A Paraguayan school for Paraguayan children. Build from the ground up. Don't look for results too soon. Think in terms of a great future and build accordingly. Thus we would be doing constructive work from the very beginning and through these children we would have an opportunity of reaching out into the adult life of the nation, establishing contacts and making friends.

To accomplish all this two city blocks of land were bought and later a third was added. On this land was an old residence which had to serve as a school, dormitory and apartments for missionaries. In this building a handful of Paraguayans were gathered together and real work begun. Thus was born a school which bears the name "Colegio Internacional."

In these beginning days we had our problems as we have them today and always will have them. The question of teaching religion came up for discussion. Should we make a place for the teaching of religion in our curriculum right from the very start or would it be better to wait until we were better known? The latter was thought to be the best solution to the problem. During the first year no religion was taught as far as the classroom was concerned. In the second year a Sunday school was organized among our boarding pupils as a part of our dormitory program. In the third year religion pushed its way into the curriculum. Today we have a full program of religious education in both primary and secondary departments. Religion now rubs shoulders with the three R's and all seem the better for it.

But just what results are there to show for the work done in the first decade of the school's history? Does the plant which

we have been nourishing through these years show signs of bearing fruit? That is a question that should be asked from time to time, not only in connection with our work here on the foreign field but of all our work. We have already referred to our program of religious education in the school. We do not mean to overlook the rest of the curriculum, which is in the hands of a native staff and which offers us an opportunity for constructive work. But we think of the department of religion as our special task.

The Alumni Association of Colegio Internacional

During the early part of the present school year a number of our old students came to us saying that they wanted to organize an alumni association. We said very little on the subject because we were anxious that they should take all the initiative. Of course we promised all the help we could give. A few weeks afterwards between twenty and thirty of these young men met in the school building and organized themselves as an association of alumni. Since that time several meetings have been held and all of them here.

What is the purpose of this organization? That is the question we asked, and they replied by saying they were anxious to promote the ideals for which the school stands. They could look back through the years spent here and could value that which they received. One of them put it thus—"This school has made a man out of me." They are anxious that the school should continue its work. They are especially desirous of defending the school against certain attacks that are being made on the part of organized religion.

I wish you might have been behind the curtains during a meeting of the three officers of this association and the three men missionaries now on the field. These young men had asked for a date with us. They had something on their minds as leaders of the Association. Would we give them an opportunity of talking the matter through? The date was set and the meeting was held. I shall not forget it soon. Their purpose was twofold. They had been asked time and time again why they wanted to support an institution that represented the United States of North America in its program of "Imperialism"! Would we not confirm what they already felt to be true, namely, that we were not in accord with such an attitude toward these South American Republics? Would we not go on record as opposing those North American business men who are interested in these Latin American Republics only to exploit them? They wanted to go back to their friends and verify what they already felt to be the truth. It was the Association at work. We reminded them that the U. S. Govern-

ment was not always in accord with what her citizens did while in other countries. They came back at us by calling our attention to the work of the U. S. Marines in some of these South American countries. One of our group suggested there might be two sides to the question. What about those of this southland who are willing to sell their Fatherland to the highest bidder and that for a mess of pottage? This they allowed. There are good and bad in every land. One suggested that we should encourage the good and strike at the bad wherever found. One of the young men suggested Pan-Americanism, but there was an Englishman present who objected. What about the lands across the sea? English capitalists own the sands of leagues of land in this country. Why not think in terms of the world? Then one young man said "Pan-Americanismo, no. Toda la America para toda la humanidad,"—"Pan-Americanism, no. All America for all humanity." You can't get much nearer to our Master than that.

"He Findeth First His Own Brother Simon"

The other matter was then presented. The Association wanted to establish an annual premium to be given to the pupil making the best progress during the school year. We were to do the judging. When we asked them the basis on which the judgment should be made they immediately said "CHARACTER." He must show the all-around development—body, mind and spirit. On commencement night in the presence of over five hundred people a young Brazilian was awarded the prize.

There are between twenty and thirty of these young men who are showing an interest in the institution through which they have passed. Some of these young men are in the university studying law, medicine, etc. Others are in business.

Association Colegio Internacional

Another evidence of progress in the life of the school is the birth of another organization which promises much in the development of the boys and girls with whom we work. This is called the "Association Colegio Internacional." It was started by the students themselves but is not a students' organization. It takes in both faculty members and students. It is a cooperative affair looking toward the development of the school.

We are not only privileged to impress upon the minds of these boys and girls the principles of Christian living, but it is the joy of helping them to express these truths in daily living. They are with us day and night. Just think of the contacts we have with them during the course of a day. We sing, we pray, we teach and we preach and some day we shall baptize, and when we do it will be due

the name of him whose great heart
out to the child life of his day.
There is another phase of our work
ought to be kept in mind by those
would appraise our work. We need
look at this whole question from the
point of those for whom and with
in we labor. They are all nominally
Christians. They have all been baptized
the church. If you ask them if they
Christians they will answer in the
negative. If you ask them if they be-
lieve in the church many will answer nega-
tively. But they all accept Christ even
though they deny the church. The issue
is not between a pagan god and a Chris-
tian God, but between two different inter-
pretations of the same God and His Son
Jesus Christ. There is a dead Christ
preached by a church that is dead spirit-
ually. Ours is the task to preach a living
Christ as well as Christ Crucified. These
men and girls need a Christ of the
Paraguay road who lives in daily service
who challenges one to the Abundant
Life. Religion and ethics are divorced.
They need to be brought together.
We are here to reveal the Christ who lives.
I had a visitor this morning. He came
some two years ago. His father did

not think we could hold him. He had been
expelled from several schools so his father
determined to try ours. We have had some
trouble with him. This year he failed in
two subjects and was very disappointed.
He thought we had given him a raw deal
and declared he would not come back. I
had a long talk with him and challenged
him to be bigger than Arithmetic and
Geometry. This morning he came asking
for information regarding these two sub-
jects. He has already started to work and
says he will be with us again. His atti-
tude is changing and it is a joy to help
him through. He gave his teacher a great
deal of trouble and we challenged him
to be a gentleman. He made us a promise
and he has kept his word. This is one
of the many instances that make this work
a pleasure.

What about the future of this work here
in Paraguay? I was never more hopeful
than I am today. These boys and girls
are already confessing faith in the prin-
ciples for which our Savior died. The
seed is being spread and a lot of it is
falling on good ground. Slowly but
surely His church is being built and these
boys and girls are going to be a part of
it.

three men took sick at once and two
of them died.

Now we would not mind the wonder
of the tree if sickness and death were
not connected with it but we must ad-
mit that we are quite doubtful that the
sickness had anything to do with the
tree, or the tree with the sickness. Very
probably the men died of flu. We are
quite sure, however, that whatever the
tree may have done about standing up
on its stump, that it will never do it
again, and another thing we are sure of
is that that tree will never float upon
the waters of the Congo and bound for-
ward at the stroke of fifty paddlers,
because the white ants will eat it up.
No canoe hewer would risk his life by
putting a hatchet through the bark of
a tree that has such an evil reputation.

Growth at Coquilhatville

The native city of Coquilhatville is
made up of natives from all over the
Congo. They have cut themselves off
from the life of the little village and
the big chief that we usually think about.
They all work for white men or have
permission to live in such a village. It
is really a wicked place. Many Chris-
tians come to live there and some of
them leave their church letter in their
trunks as many white folks have a habit
of doing at home. We are happy to see
the work that Mr. and Mrs. Lewis Hurt
are doing at Coquilhatville. They have
had 140 present at their Sunday morning
service which meets at 6:30 A.M. There
were twenty-eight baptisms there at Christ-
mas time and the little church will not
seat the people who come.

Notes From the Congo Mission

Drops of Prayer

THE prayer meeting at five o'clock
on Sunday afternoon in the Bo-
lenger Church is for half an
hour. Those who come want to pray
about the things of the kingdom.
The pastor was trying to get the
people before the people that it was
a prayer meeting of short prayers. He
therefore asked for "Loondo ja ba-
ya"—drops of prayer. The service
of prayer, no long talks, in fact no
talks at all. One person after another,
twenty or forty of them, pour their souls
before God, in drops of prayer.

Lost in the Forest

One of the students of the Congo
Christian Institute went out to set his
traps in the creek near Bolenge.
He had to work until five o'clock and by
that time he reached the creek the sun
was down. He placed his traps as fast
as he could and by that time it was
very dark. He then started home but
he dropped the night with inky dark-
ness and in a few moments he was hope-
lessly lost. He tried first one way then
another, but he could not tell if he was
steering toward the creek or away from
it. He therefore said to himself, "If I
do not still I shall know where I am in
the morning, but if I wander around I
may fall into the creek or into deep
cutting holes and by moving I shall
lose myself bait for the leopard, so I
am going to stand right here until the
morning rises."

He therefore took up his twelve hour
watch. He had a small knife and a light
stick. He determined not to sit down
or to stand and watch. Three times

there was a rustling of the underbrush,
and a deep growl, and three times he
rubbed that knife and spear together.
He expected to be attacked every min-
ute but he could see not a thing. The
animal was evidently afraid to get too
near and went off again. At sunrise
next morning he saw where he was and
was home by seven o'clock.

Did his friends not try to find him?
Yes, they took a lantern and went out
for several hours, and his wife went with
them, but they could not find him. They
found some of his traps but no sign of
him and they got no response to their
calls. But native philosophy knows what
to do when one gets lost. Wait until
the sun rises.

Oh, Wonders of Africa

A story is told of three men who
went out into the forest to cut a tree to
make a canoe. They found a very large
tree and began to cut it, but they did
not know it was a "forbidden tree." They
therefore cut away for several days
and after awhile down fell the great tree
with an awful crash, carrying many a
younger tree with it. The men were
happy to have the tree down and they
thought that the next morning they
would cut away the branches and begin
hewing the canoe itself. But when they
returned in the morning the tree was
standing up again just as if it had never
been felled the day before! When the
three men saw that, they were very much
afraid and they hurried home to tell
what had happened. So it was learned
that that tree had been guarded for
many years and it had made much
trouble in the villages before. So all

Patients Everywhere

THE Mungeli hospital is running full
blast these days. One finds patients on
the verandas, patients under the trees,
and (at present) one little old woman (a
cataract patient) in the three-quarter
length child's crib. Eye operations,
cataract and others predominate, but there
is an interesting variety in the general
run of cases. The educated men of the
town are calling us more frequently to
treat cases in their homes, and are willing
to follow instructions in regard to treat-
ment. Their old mothers, aunts and grand-
mothers, however, cling to their ancient
superstitions. They have a dread of fresh
air, light, baths of any sort for the pa-
tient, and drinking water in illness unless
warm and given sparingly, and often over-
rule their more enlightened sons, nephews
and grandsons.

Statistics for the past year show an in-
crease in operations and serious cases, and
a marked increase in eye cases.

Mungeli Hospital and Dispensary and
out-dispensaries for 1928 treated out-
patients 19,633, in-patients 330.

Total operations (including intravenous
injections) were 1,490 and major opera-
tions 114.

VICTOR RAMBO.

Mungeli, India.

What They Are Thinking in Damoh

By DR. GEORGE E. MILLER

AS LAST year, so this year, too, we launched our Easter campaign with a series of lantern lectures in Damoh, India, and surrounding villages. There were three parties of volunteer workers, each party supplied with a magic lantern and portable gramophone. All reported courteous reception and good attention, though people are worried over semi-famine conditions. One of the evangelists, Benjamin Masih, said he was talking with a man by the side of the road. The man said, "Give us something to eat. That is what we want now, and not religion."

Following this lantern campaign, we held a series of meetings in the church, beginning on the Thursday evening preceding Easter. George Hamilton Singh of Harda delivered a series of fine sermons, inspirational and helpful. It will be remembered by many that Mr. Singh recently received his M.A. degree from the University of Chicago. Like all thinking Indians of altruistic spirit, he is wondering how India may best be served.

His sermon subjects were as follows: Am I a Christian? Jesus' Victory Over the World; Characteristics of Jesus; Temptation; Womanhood; God's Voices. The first sermon defines the Christian as a believing servant—servant—service—action. Belief without action is immoral and vicious, action without belief gets us nowhere.

In the second sermon, Jesus was shown to have God-consciousness, to be a person of prayer, conviction, and action. The third pictured two elements in Jesus' nature, compassion, and yet sternness, firmness, capability. In the sermon on temptation, the statement was made that in overcoming temptation, the right is not in detail. The way to overcome is through prayer, and rising higher.

The Sunday morning sermon was a eulogy on womanhood, and a challenge to the other faiths of India to show the same exaltation of woman.

Sunday evening the sermon on God's Voices reached high water mark. The voices were the questions put to Adam, Cain and Abel respectively: Where art thou? Where is thy brother? What doest thou here? These same questions are asked of us today, as individuals and churches. What answer can we give?

Sunday morning some of our young girls made the good confession and were baptized after services by A. Aleppa (Bhaiya Ji) in the baptistry back of the church.

Two lectures on successive evenings, one in English and one in the vernacular, were delivered at the Town Hall. These were primarily for non-Christians, though more Christians than non-Christians were present. The theme was, Christ and India. The lectures were good and practical, yet delivered with emotional fire.

The spirit on the whole was good, though some contentious questions were asked. Mr.

Singh answered these questions with calmness and dignity. One question was, Is Christ the only one in whom *practical* religion is revealed and taught? and, in close connection with this, and bearing upon the stressing of neighborliness in the lecture, Is there anything expressed in Hinduism *against* being neighborly? I asked a counter-question, Who is my neighbor? Upon the answer to this depends the answer to the other. I further stated that, for myself, I took India to be my neighbor, hence I was among them to serve them.

One man arose and declaimed how he had heard Major Olcott say that Hinduism is founded on solid rock, that it has endured through the ages and will endure forever; but by the time Singh got through telling about Olcott and Madame Blavotksy and like ilk, there was nothing more said along that line (the theosophical angle).

Another took exception to our over-stressing, as he thought, the claim that the Christian religion uniquely teaches the Fatherhood of God. "Do you believe that it is taught in your Vedas?" asked Singh. "Yes." "Do you maintain that?" "Yes." "Then, why do you not treat me like a brother!"

Another question was, Why is one person healthy, prosperous, fortunate, and



Young India is truly alert as these two boys from Damoh testify

another poor, crippled and unfortunate. This question has to do with transmigration of souls idea, and Mr. Singh quickly and emphatically said he did not know, and that it is difficult to answer. He was upheld by the Chair in this reply. Frederick Lawrence, evangelist from Hattay, speaking on this question said that Christianity teaches and inspires us to surmount difficulties and handicaps. He quoted Helen Keller as an example. "Had a girl like that been born in India," he said, "she would have been left to sit in darkness and helplessness. It would have been fate, and all would have said, 'What can be done?'"

Mr. Prem Shankar Dagat, an educated Hindu lawyer of Damoh, was Chairman on both occasions. While naturally standing up for his own faith, still he is frank-minded and a lover of fair play, and made a really good chairman. He did his best to hold questioners to the point, and summarizing up of the lectures were brilliant and interesting lectures within themselves.

True, he painted Hinduism in the best possible colors, and in so doing somewhat spoiled the psychology of the lectures; but one cannot blame him overmuch for this, particularly as he did not hesitate to exalt Christ. He made two notable statements. The first evening, in addressing some remarks directly to the Christians present, he said, "Christ came. He did his duty. He could do no more. He is now up to you." On the second night he said, "Perhaps the time is coming, or now is, when we may say that the Man Christ had more God attributes than any other." From a Hindu this is indeed a generous statement of the case.

On the first night I asked, "As a stranger desiring to serve the people of this country, please tell me how we foreigners may make that service more appealing and fruitful?" While a few grumbled over the question—it was not captious enough for them—still it made a strong appeal to the others, and especially to the Christian man. The substance of the answers given by him and Mr. Singh was, let the people, forget racial differences, but race superiority. A simple answer indeed, but have you ever tried to put it to practice? Truly the air of race superiority is as reeking fumes to bees.

It was asked during these meetings if the man of the West is as true to his religion as is the man of the East to his. The inference was that he is not! The Indian feels that it is his destiny to show the world what real religion is like. The Indian Christian leader is convinced that India is to show the world what real Christianity ought to be. I think they underestimate the West, because they do not fully know the West, just as we for the same reason have underestimated the East. But, if India should be right, and if she does succeed in showing us what she is, it is her destiny to show, then I say, she will be praised.

Highlights From Our Colleges

Interest Centers Around Commencement Activities

LOOMINGTON, INDIANA. The annual meeting of the board of directors of the Indiana School Religion was held in the School Religion Building, June 25. The following directors were present: W. McKee and E. M. C. Hobbs of Indianapolis, Bin T. Smith of Shelbyville, J. Ward of Union City, W. D. Bartle New Albany, J. H. Winchester of Greenwood, W. H. Hill and E. F. Nesbitt of Vincennes, G. C. Davis, I. C. Battle, E. O. Pike and R. D. Smith of Loomington. The new directors added to the board were Sterling R. Holt of Indianapolis, and O. H. Cravens of Loomington.

The treasurer's report showed total receipts of \$21,000 for the year and a net income of \$6,000 in assets. Dean J. C. Todd reported the receipt of \$25,000 in assigned life insurance and \$30,000 in endowment in wills.

The honorary degree of Doctor of Divinity was conferred upon Dean G. D. Edwards of the Bible College of Mississippi.

June 1, Dean J. C. Todd attended the annual conference at Estes Park, Colorado, as a representative of the Board of Christian Education and the University Council of the Council of Church Boards of Christian Education. While there he spent two weeks in the Christian Church Student Convention of Colorado at Longmont and in Sylvan Dale in the opening of Cotner College Summer School.

Indianapolis, Indiana. A gift of property valued at \$200,000 has been made to Butler University by Henry M. Spaan, a prominent attorney of this city, and his wife, Helen M. Spaan. The property includes a three-story apartment building, a business building, several lots, and two tracts of forty-six and forty acres. Mr. and Mrs. Spaan have been attracted by the development of Butler University and the superior facilities it offers for young men and women to obtain a higher education, and they decided to give their property to further this cause.

Commencement activities at Butler University were brought to a climax June 17, with the awarding of diplomas to 310 graduates, the largest class in the history of the University, at an impressive ceremony. Twelve candidates received their degrees of Master of Arts, and three students were graduated *magna cum laude*. Other graduates received the *cum laude* honor.

The honorary degree of Doctor of Laws was awarded Cloyd Goodnight, president of Bethany College by Butler University.

Bethany, West Virginia. Ground was broken for the new section of Phillips Hall at Bethany College on Commence-



Breaking ground at Bethany College for the new section of Phillips Hall. Mrs. Fannie Thomson is doing the work

ment Day, June 11, by Mrs. Fannie Thomson, who is the only daughter of Dr. Robert Richardson. Her father was a member of the faculty of the college from the time of its founding until a few years before his death. Campbell Watson of Los Angeles, California, who is a great-grandson of Alexander Campbell, and M. M. Cochran, who has been on the board of trustees at Bethany since 1885, also participated in the ceremony. The present Phillips Hall, which has served the college for so many years, was



An honorary degree was conferred by Bethany College upon Governor Myers Y. Cooper of Ohio at the regular commencement this year. This picture shows the group who took part in the presentation. Left to right, President Cloyd Goodnight, Governor Myers Y. Cooper, Hon. M. M. Cochran, and Dean A. C. Workman

built by Honorable Thomas W. Phillips, who was a staunch friend of Bethany through many years.

The construction of the new section of Phillips Hall will be rushed to completion and it is hoped that some parts of it may be ready for use in the fall. It is the plan to complete this section and then begin at once the work of rebuilding the present building.

Des Moines, Iowa. The Drake University endowment drive had reached the half-million mark May 22, and plans were made to continue the drive to secure the million hoped for. This first drive is the beginning of a fifteen-year expansion program for Drake. The university hopes to raise fifteen million dollars during that period for new buildings, enlarged campus, and a fund for endowment. It is expected that \$250,000 will be expended on new dormitories for women which will be constructed soon. The campaigns for raising money will be conducted entirely among Drake graduates and citizens of Des Moines.

Drake University graduated 270 students at their forty-eighth annual commencement June 10. Dr. William A. Shullenberger, pastor of the Central Christian Church, Indianapolis, Indiana, delivered the baccalaureate sermon in the University Church of Christ auditorium, Sunday evening, June 9.

Traditional ceremonies much loved for their beauty included the Ring and Book ceremony of the College of Education, and the Ivy Chain and Peace Pipe ceremony of the College of Liberal Arts.

Wilson, North Carolina. The twenty-seventh year of Atlantic Christian College closed on May 31. Progress has been made along various lines, and the college faces the future with a spirit of faith and optimism. President Hilley announced that work will soon be resumed on the new buildings on the new college site.

Dr. Arthur Holmes, professor of psychology of the University of Pennsylvania, delivered the commencement address. Twenty-one young men and women were graduated.

Fort Worth, Texas. The private library of the late M. M. Davis, who was pastor of the Central Christian Church of Dallas for twenty-five years, has been presented to the Mary Couts Burnett Library of Texas Christian University. The donation, consisting of 770 volumes, was made by his widow.

Lynchburg, Virginia. The Fifth Annual Conference of the young people of Ches-

peake Area was held under the auspices of Lynchburg College, June 24 to 30.

In the Methodist Episcopal Church, North, Children's Day is observed to build up the Student Loan Fund, which is administered by the Methodist Board of Education. The slogan is: "Children's Day paves the student's way." Since the first loans were made from the Children's Fund in 1873, over 38,000 Methodist students have been aided.

By Way of Contrast

By ANN MULLIN

AN INDIAN Christian recently remarked about some women wood sellers who came to her home. They told her that they go to the jungle early in the morning and cut wood where very little is left (most of the deadwood has been taken away), carry it for miles on their heads during the hot part of the day, and then carry it around in Damoh trying to sell it. Usually they get from four to eight cents per head load. The Christian bought more wood than she needed and paid a generous price in order that the women might have food that night.

In contrast to the help being given worthy people, victims of the famine, is the money being wasted in large amounts feeding some visiting *sadhus* (holy men). About 300 members of this particular group include 70 *sadhus* with their disciples and helpers. They travel from place to place and stay as long as people will feed them. Each day some well-to-do Hindu feeds and gives money to these *sadhus* thus hoping to receive forgiveness of his sins. I heard that each host spends Rupees 600 or Rupees 700 (\$200 to \$235). The food amounts to Rupees 350. Rupees 52 are given to the head *sadhu* and from Rupees 1 to 11 to each other *sadhu* and Rupees 5 to their elephant. Daily these leaders of religion use Rupees 50 worth of tobacco and *hhang*, an intoxicating drink. The *sadhus* have over Rupees 1,000,000 (over \$335,000) in their possession and in the bank. No wonder!

People of all religions go to see the *tamasha* (show) and I, too, went with three Indian Christians. We saw the ashes of the circle of fire in the midst of which a few *sadhus* sit during the hottest part of the day. The two *sadhus* sitting on spikes did not look so uncomfortable. The dull-pointed spikes are close together. Back of each *sadhu* is a box cushion on which he keeps his elbows and probably much of his weight. A few *sadhus* were playing musical instruments, others were reading the *Ramayana*, one *sadhu* gave a spoonful of ashes to people who swallowed them. Another gave a small quantity of water and they drank that. The holy (?) men

Last year alone 2,700 students were helped through this fund, made possible by the Children's Day offering. Last year \$184,408.37 was the magnificent offering, and so nearly does the income from invested funds carry the expense of administering this vital and far-reaching business that all but \$5,781.66 went into this permanent fund to be loaned over and over again to on-coming students through all the years. Where can one find a more vital and worth-while benevolence?

had their bodies covered with ashes and had extra hair of some kind added to their long hair, all forming a matted mass. The head *sadhu* is the biggest member of the group in more ways than one. His fat body was covered with ashes and when we saw him he was paying no attention to the large group of worshipers around him. In two bags were ashes which he dusted on his face and body. He was still looking into a mirror and putting the finishing touches on his beard and mustache when we left, after a hurried glance at him. Two men were fanning him. Most of the *sadhus* seemed quite indifferent to the people who worshiped them. The majority of the worshipers were women.

Anniversary Booklet

THE women of Missouri celebrated the golden anniversary of the Christian Woman's Missionary Society in that state with a fitting program at Liberty, the place of the Society's birth, in May. One of the features of the celebration was the booklet prepared in commemoration of the occasion, relating the history of the organization from the founding of the national Christian Woman's Board of Missions in 1874, and the organization in Missouri five years later, to the present time. Pictures of the leaders from the early days until the present time are shown, together with a wealth of other data. It is a record of real achievement.

Memorial Fund Established

CENTRAL Christian Church, Indianapolis, Indiana, observed June 23 a memorial service in honor of Esther Mathers, who died April 21, 1926, within two months of the completion of eight years of training in preparation as a medical missionary to China. Immediately after her death the Esther Mathers Memorial Fund was established by Central Church and on the Sunday nearest her birthday \$1,000 is pledged each year.

This Memorial Fund is now supporting Mrs. Maybelle Slater, who is stationed at Nanking, China, with her husband, Dr. Roland Slater.

Mission Work is Now

"Big Business"

WITHIN the past few years, the introduction of genuine business methods into the process of helping backward races, the combined American missionary fund has increased from \$9,000,000 a year to \$50,000,000 annually, and the number of missionaries from less than 6,000 to more than 16,000. Modern efficiency methods have become necessary to meet the increased demand, it was found through a survey of the situation, the results of which appear in the April number of *Woman's Home Companion*.

In the old days, declares the article, potato barrels of the community were carefully saved and on Mission Saturdays, zealous church women cleared their attics and confiscated their husbands' wearing apparel—even the toys of the children—and packed them in barrels to be sent to foreign lands. "Usually the chiffon underwear went to the cold climates and ice sleds and skates to tropical countries," says the article. The missionaries were forced to clothe themselves, their families and natives from the misfit garments that went abroad.

"Then," the writer continues, "run of affairs got together and decided to do a little missionary work on their own account. They came home after dealing with enterprises involving hundreds of thousands of dollars to find their wives and daughters trying to raise some missionary money by peddling on a lawn the oysters and a quarter of a tablespoonful of ice cream and strawberries for fifteen cents. But once they were aroused they did a mighty good job.

"Now a modern warehouse for supplying foreign missions has all the aspects of a big exporting house. The Reverend Smithson, in some far-away jungle, used to live a life of uncertainty. One year he would get eight derby hats, six wool mufflers and as many boiled shirts as a bride gets saltcellars. Under the new system he asks for what he needs and gets it.

"One sample modern requisition asks for winnowing machines, pumps, windmills, maps, globes, kindergarten material, medicines, plows, seeds, motorcycles, plumbing materials, a seismograph, a gravestone and a glass eye. Thus, all the romance has not gone out of missionary work. The gravestone made that plain, as did the glass eye. Both told the story of life and death in the foreign field as effectively as the orators of the old days of 'packing bees' told it.

"One thing is certain; if we are going to have missionaries, we should feed and clothe them properly. These Smithsons and Mrs. Smithsons stand not only for the Christian religion but for Christian America in the eyes of hundreds of thousands of people who have no other standards by which to judge us. And, human nature being what it is, even in darkest Africa, they are all too apt to judge God's work and God's own country by the title of Smithson's hat.

Items That Made News Last Month

FOR the advancement of medical science alone the Rockefeller Foundation disbursed over twenty-one million dollars last year, according to a review of the foundation's work. Five million of this went as an endowment for the New China Medical Board, Brazil received help in combating an epidemic of yellow fever and, among gifts, contributions were made to states of the Mississippi flood area.

My brothers and I have long been engaged in commerce with many of the republics of Latin America," said Mr. Simon Guggenheim last month as he handed over one million dollars for the promotion of better relations between the United States and those countries, "and I know that there are no longer any important factors of economic isolation separating us. But a similar commerce of the mind, of spiritual values, is to be accomplished." The million dollars is to be added to the three million already given, and known as the Simon Guggenheim Memorial Foundation, to supply that need. Most of the money will be used in creating Fellowships that will be granted for independent research and for training in the various professions, including engineering and mining.

There seems to be a rumor going around that I intend to serve liquor at the American Embassy. I never made it a practice to serve liquor in my home in the States, and I see no reason to change now." Thus Ambassador Charles Daves made it plain last month that no liquor would be served at the American Embassy in London.

The American Embassy in London is not only "dry" spot in our diplomatic service. No liquor has been served in the American Legation in Denmark for the last two years. The Embassy in Berlin is likewise officially dry and only tea and coffee were served at the last "house warming" in April, as yet the only official entertainment held in the new building. No liquor is ever served in the diplomatic chancellery in Paris, which is the only part of the Embassy now functioning since the death of Ambassador Herkl. The American Minister at Oslo, Norway, is a total abstainer.

Such men as Henry Ford, Thomas A. Edison, Alfred P. Sloan, head of General Motors, J. C. Penney, head of chain stores, and that name, Captain Robert Dollar, president of the Dollar Steamship Lines, and A. Long of Kansas City are among a group of twenty-four prominent business men who have called upon the American people to give Prohibition for once a fair trial. They are men who are in a posi-

tion to know the effect of this piece of legislation on business, industrial and social conditions of the whole country and their public message and denunciation of those who "supply the rewards of prohibition crime" by patronizing bootleggers, has awakened the country abruptly from a complacent acceptance of the silly propaganda put out by the wet press regarding the deplorable aftermath of prohibition.

Women

On the crumbling tomb of Hung-Wu, founder of the Ming dynasty in Nanking, China, in 1368 A.D., there hangs today a huge banner in red, yellow and black, bearing this inscription:

"Daily air-mail and passenger service will start from here to Shanghai, Hankow and Nanking. Fare one way, \$35 American. By order, Ministry of Communications."

The place has been selected for the landing field of the Stinson Aircraft Corporation of Wayne, Mich.

As if further to emphasize the contrast between the old and the new the government has been confronted with the unlooked-for applications of eleven young Chinese women who wished to be trained as pilots of the speedy six-passenger machines that are to be used on the new line. Two of these exponents of advanced feminism disguised themselves as men in order to have a better chance of realizing their ambitions.

The Nanking Political Council has decided that in China daughters shall share equally with sons in the distribution of the property of deceased parents—a significant mark of a new order in the ancient East.

Surprises

A thriving Jewish colony in the heart of the Sahara Desert was recently discovered by M. Rene Leblond, French consul in Akka, Southern Morocco. While map-making by airplane over the Sahara, M. Leblond was forced to descend in a lonely spot, where he was soon surrounded by tribesmen. Recalling the fate of other French aviators who have fallen into the hands of desert-dwellers, M. Leblond steeled himself for an ordeal. To his astonishment he was received with the greatest honor, and found himself in the midst of a colony composed of descendants of Jews who had fled the vicinity of the Mediterranean years ago. The last European seen in the colony had penetrated there in 1866. Only vague rumors of the World War had been heard. Although these Jews spoke an Arabic dialect, they used Hebrew lettering in their script, and they preserved their Jewish religious ceremonies.

Awards

A series of awards for articles written from the point of view of interesting the public in social work and its problems will form a part of the program of the Harmon Foundation, 140 Nassau Street, New York, during 1929. The awards are offered for unpublished articles written for magazines of general circulation and presenting social conditions and social work in popular style. Child guidance, child welfare, the public health nurse, probation and various other fields are suggested as offering rich sources of potential material. The contest is open to writers anywhere in the United States who may submit manuscripts before September 16. There are to be two main awards and a number of others at the discretion of the judges, all carrying cash considerations. Four other awards are offered for the best-planned and the most intelligently executed year-round programs of public information concerning social or health work during 1929.

Taps

Robert A. Hume, congregational missionary in India for fifty-two years and bearer of the highest government honor that can be conferred upon a foreigner in India, died on June 24 at the age of 82.

Dr. Hume was the son of American missionaries. Yale honored him with the Doctorate in 1895. He was Hyde lecturer on foreign missions at Andover Seminary in 1904-5, and was the author of *Missions from the Modern View* and *An Interpretation of India's Religious History*.

Union

After a breach of two hundred years, last month the final action uniting the Church of Scotland and the United Free Church of Scotland was taken. Commenting on the union, the *British Weekly* says:

The two churches have one great safeguard for their continued harmony and for the inevitable deepening and heightening of their mutual spirit: they have before them a quite tremendous task. It is a task so great, so utterly beyond the mere wit of men, that the church which achieves it will do so only by "stirring herself up to take hold on God."

Radio

There are now 42 different radio stations from the Atlantic to the Pacific and from Canada to the Gulf that comprise the network which is broadcasting national religious services.

These stations are taking a total of 62 services a week (including the daily morning worship and the Thursday evening hymn sing) in addition to the Sunday services, amounting to sixty-nine and three-quarters hours.

Missionary Organizations

Woman's Society

1929-1930: *Witnesses to His Power*
September Topic: *Witnesses to His Companionship.*

Worship Theme: *God Waits for True Partners.* Mark 1:40-42; 11 Peter 1:4.

Young Matrons' Society

1929-1930: *Gates of the Nations*
September Topic: *Gates of Knowledge.*
Worship Theme: *The Course of Study.*

2 Timothy 2:15.

Guild

1929-1930: *Comrades of the Way*
September Topic: *Comrades of Knowledge.*

Worship Theme: *The Quest for Knowledge.* Job 28:12-28.

Witnesses to His Companionship

THE best-loved woman in a certain community was one day asked, "What is the secret of your unfailing comradeship with others—all others?" Surprised and embarrassed, she replied modestly, "Why, I don't know. I do believe, though, that everybody is lonesome." Everybody is lonesome! How tragically true that is and how unnecessarily so. For there is a Great Companionship, the discovery of which and the revelation of which to others is the chief concern of a Christian's life.

One hot summer day a pleasant-faced woman entered a telephone office to report some line trouble. Upon giving her name and phone number the girl at the desk suddenly smiled and said, "Oh, yes, Mrs. R. we'll have it attended to at once. We all feel as if we know you in here." "Why, I am very glad," said the astonished woman, "but why do you feel so?" "Well," the girl hesitated, "you've never yet been anything but pleasant on the wire with us, and besides you always sound so cheerful and friendly." Just a disembodied voice, this woman had, yet for months it had been bringing to several tired girls a sense of helpful companionship. The Friend of friends in our own hearts, though unseen, will yet unfailingly manifest his presence there in our changed treatment of others.

The story is told of Phillips Brooks that on a certain Saturday evening, desiring to keep an engagement in a distant part of the city, he called a cab. The cabman was unavoidably detained. As the delay lengthened, it became irritating, for the engagement was an important one. The cabman finally arrived, apologetic and with an attempted explanation. But Phillips Brooks, angrily interrupting, would not listen. Rather he expressed in none too kindly words his sense of outrage and injury. The engagement was kept and the great minister returned to his home and to bed but not to rest. All night, sleepless, he kept recalling his hasty words to the cabman.

In the morning early, before occupying his pulpit, Phillips Brooks walked the intervening blocks to the livery stable, sought out the cabman and apologized. Thus did this great preacher of Christ's gospel, in his relationship with a humble fellow being, live that gospel. However great may have been the sermon preached that morning, one feels that the deed was greater.

One of the best definitions of a Christian is that such a person is one who makes it easier for other men to believe in God. Is our living helpful or harmful? It is always one or the other. Do our lives cast shadow or radiate light? Those about us know. Does the winsomeness of the Christ in us attract others irresistibly to him?

If we have not yet learned to know Christ in a real friendship, the fault is ours not his, for he is ever waiting to enrich our days with a sense of his companionship and to empower our wills to witness to this companionship.

—LUCY MAPES.

NANKING, China, affords an outstanding example of union missionary work and we are happy to have a large share in this work. The University of Nanking is a remarkable institution, with its 1500 students in all departments. The Elementary School, the Middle School, the Language School and the University proper, carry on a very effective type of Christian education. The four prominent buildings on the campus are the administration building, two stories high, with a lofty tower; the science hall, a gift of Ambrose Swasey; Bailie Hall, the agricultural building named in honor of Dr. Joseph Bailie, the first agricultural missionary on the staff; the beautiful chapel which is a gift of the Russell Sage Foundation. These buildings are splendidly equipped and in them genuine worth-while work is done. The University owns about 170 acres of land.

Gingling College is also one of the union institutions in which the Disciples of Christ have a share. The five buildings of Gingling are beautiful in design as they follow the Chinese architecture

but have been adapted to modern requirements of education.

Nanking Theological Seminary is an institution established for the purpose of preparing pastors and evangelists for the mission work of central China. It is a union institution in which the Presbyterians, Methodists (North and South), and our mission unite. The property of the seminary consists of about fourteen acres of ground in one plot, upon which the main buildings and five residences stand.

The Bible Teachers' Training School for Women is also located in Nanking and is a union institution for the purpose of training Bible women and teachers. The school has a curriculum similar to that of the best Bible colleges in America.

Wuhu Academy, a boarding school for boys, located in Wuhu, China, is a union institution in which we share responsibility with the Christian Advent Mission. The school includes both the junior and senior high school grades. A number of the graduates go to the University of Nanking.

The Woman's Christian College in Japan is located in Tokio and is a joint enterprise of the woman's foreign missionary societies of the Northern Baptist, Presbyterian U. S. A., Methodist Episcopal, United Church of Canada, the Reformed and Christian Church, and the United Christian Missionary Society. The faculty is composed of fifty Japanese and seven missionaries. In 1918 the college received full government recognition, which granted without examination English teacher's license for middle schools to graduates of the special English course in and after 1928.

The only Protestant seminary of collegiate grade in the Philippine Islands is Union Theological Seminary at Manila, in which the Methodist Episcopal, Presbyterian U. S. A., Congregationalists, United Brethren and Disciples of Christ cooperate. Its course of study covers four years after graduation from high school and with a fifth year addition, leads to a B.D. degree.

(Continued on page 46.)

Programs for September

Circle

For unmarried young women 18-24)
1929-1930: *The Road of Strong Hearts.*
September topic: *The Road to Loving Hearts.*
Worship theme: *The Power of Thought.*

The Road of Loving Hearts

Life's most beautiful roads are paved with love.

Who made the beautiful road?
It was the Son of God,
Of Mary born in Bethlehem.
He planned it first, and then
Up the Road of the Loving Heart
He would lead all men.

—Susan Coolidge.

Robert Louis Stevenson, the beloved
writer and poet, was never a strong
man. But his spirit was always gay and
never gave up to despair, no matter
sick he felt.

Thinking to improve his health, he
made a voyage to Samoa with his fam-
ily. The climate was so beneficial that
he decided to stay.

Mr. Stevenson was very kind to the
natives and did many things to relieve
them of oppression. The government
of the islands tried to force the
natives to build roads for them. The chiefs
openly rebelled against this and were
put in jail and held as political prison-

ers. Not only did he advise them and use
his influence in their favor, but Mr. Ste-
venson entertained them, through an in-
terpreter, with delightful stories. They
came to love him and he was known af-
fectionately throughout the islands as
"Tusitala," teller of tales.

About the time the prisoners were
released Mr. Stevenson was completing his
house at the foot of the mountain. A
company of chiefs called on him and of-
fered to build a road from his house to
the main highway. Not only that, but
they vowed they would pay their own
expense while doing it. They were do-
ing for love what they had refused to
do by force—building a road in the Sa-
moan heat.

The making of the road required a
large number of men several weeks.
When it was finished Mr. Stevenson gave
the chiefs and their helpers a feast,
and there was much speech-making.

Mr. Stevenson made a very wise talk
in turn the chiefs told him how
they had made the road, out of love and
not for Tusitala.

The road contained this inscription:
Considering the great love of His Ex-
cellency, Tusitala, in his loving care for
us in our distress in the prison, we have
therefore prepared a splendid gift. It
will never be muddy, it shall endure for-
ever, this road that we have dug."

Senior Triangle Club

(For boys and girls, ages 15-17)
1929-1930: *A Good-Will Flight.*
September topic: *The Test Flight.*
Worship theme: *The Power of Thought.*

The Time of Preparation

The studies this first quarter are only
preliminary to the "take-off" in Oc-
tober, and we will soon be ready for the
maiden flight. The object of our train-
ing is to acquire the right sort of atti-
tudes towards those of other races.
When these have been acquired, we are
then ready to begin our Good-Will
Flight.

Diversities of Gift, but the Same Spirit

We rejoice to acknowledge variety of
gifts in persons; let us no less enthusias-
tically recognize variety of endowment
and faculty amongst peoples. In the
great family of God, fullest, richest life
depends upon the multiplicity and var-
iety of function possessed by the var-
ious members. Internationally we may
well say: "If the whole world were
America where would be the beautiful
gifts of Japan? If the whole were Japan
where were India? If they were all one
member where would be our wondrously
varied world?" A Christian world de-
mocracy must welcome the most diversely
gifted peoples and have the conviction
that a use will be found for every taste
and every instinct and every aptitude
that God has given them. Every na-
tion's life, as well as every man's life,
is a thought of God

. . . No more nationally than individually
should we boast over what we may con-
sider less brilliantly gifted members.
There is no place in the mind of a Chris-
tian for international depreciation. The
eye cannot say to the hand, I have no
need of thee, nor should a boastful Amer-
ican say to any land, I have no need of
thee. . . .

In these days more than ever before,
those who have been regarded as the
more feeble parts of a great world fam-
ily have been found to be "more neces-
sary." Peoples that might once have
been scorned have been transported by
the thousands to Europe, in order that
the health of the whole body might be
maintained. But the reason why there
should be no boasting is not because it
would be ungracious to laugh at those
whose humbler gifts are serving us, but
because it is God that has given one
faculty to the one and another faculty
to the other. Let us beware that we
do not impugn the wisdom of him who
chose for each person and each nation
the endowments they possess.

Intermediate Triangle Club

(For boys and girls, ages 12-14)
1929-1930: *Summer Quarter—Helpful
Hobbies.*

Now is the Time

Place your order at once for the new
issue of *Trails of Discovery*. The ma-
terial for the second quarter, beginning
with October is related to our Japanese
work both at home and abroad. Miss
Hazel Harker, who has given such splen-
did service in the Japanese Institute at
Los Angeles has prepared, not only the
Triangle lessons but worship programs
and suggestions for recreation. You will
want it all. Order now.

Another Hobby

Finding Masterpieces

The richest man in our town pays no
taxes at all. He has no money, nor any
property, nor is he an influential citi-
zen. But whenever he steps out of his
door he finds a painting worth a million
dollars, lying perhaps in the fence cor-
ner, or maybe in the middle of the road,
where people passing by have not even
seen it. He carries it home and hangs
it in his private gallery, where he keeps
his collection of masterpieces. And al-
though every picture in the gallery has
been painted by the greatest of all the
master artists of the world, not one can
ever be stolen, and not one can ever be
sold. Other paintings grow dim with
age, and have to be carefully guarded.
But these are always fresh, and even
grow more beautiful as years pass by.
Other "old masters" are valued at hun-
dreds of thousands of dollars because
they are "lifelike," but these are price-
less because they are painted in the
colors of life itself. All other master-
pieces are after all but copies; these are
originals. And their painter is the great-
est Artist of all. He never makes any
two pictures alike, yet he is making new
ones every hour of the day. . . .

A lonely tree on a hill top, etched
against the sky; a spray of wild flowers
in a fence corner, or vine leaves against
an old wall; a dew-jeweled briar bush
strung with a silver cobweb; sun shin-
ing on the golden hair of a busy child;
firelight gleaming through a dusky room;
blue smoke coming out of a chimney.

He is at the same time the despair
and the inspiration of all who try to
copy His work, because the copies fall
so short of the originals, yet He is prod-
igal in generosity and scatters his pic-
tures broadcast throughout the world, for
even the poorest to carry home. And the
only price that is ever asked is eyes
that shall see and a heart that shall un-
derstand! "Having eyes, see ye not?"

Devotional Study for Women's Societies

SEPTEMBER: God Waits for True Partners. Mark 1:40-42; 2 Peter 1:4

By MAY F. FRICK

IF THOU wilt thou canst make me clean" cried the leper.

The ways and means of cleansing things have been improved and multiplied in recent years. The large number of laundries for "wet wash" and the multiplication of dry cleaning establishments, the improved equipment for cleaning our houses, together with the present universal popularity of the "room with bath" at the hotel, suggest rapid strides toward the ideal of material and physical cleanliness.

With these increased conveniences for cleanliness of the body, its garments and its habitation, have we given equal consideration to the need of making clean the heart, its thoughts and its purposes?

Do we dare to believe that the unchanging Christ is less distressed today with the cleansing of the external only, than when he exposed "certain righteous ones" because of their concern for the washing of pots and vessels and of their hands before eating, while their hearts were grimy with self-seeking, self-complacency and other selfishness?

"If thou wilt thou canst make me clean" cried the leper. He did not ask merely to be clean in the eyes of men, that he might mingle with them. He did seek to be clean every whit. Jesus Christ does not offer to gloss over the soil and soot that make dingy our lives. But when we come, each one, to him with the same eagerness of desire as had the leper and with the same assurance of his ability to cleanse even our hearts, our ideals, our desires, our motives, he makes to us the same reply, "I will, be thou made clean." When we grasp the meaning of these words of the Master and the fullness of their power, what relief they bring, what strength, what joy to every troubled, restless or purposeless life. Then with eagerness we pray to remember that he who cleanses the life is able to fulfill "His precious and exceeding great promises; that through these 'we' may become partakers of the divine nature."

God has called us to be coworkers with him but we are partners in name only, not in deed, if the thoughts and purposes of our hearts are unlike his own.

We recall that before the early disciples were allowed to take up the work entrusted to them, they were bidden to tarry in Jerusalem. Why? Was the world not in serious need of the gospel? Was God's plan of work not ready for his workers? Or were the disciples not yet fit to be true partners of his?

In a previous study we have seen that God cannot well use hearts that are very unlike his own. His heart is always sensitive to the burden of sin and sorrow that is crushing out the very joy and

beauty of a life. The hearts of the disciples had oftentimes been cold and indifferent or even merciless and cruel to those who needed God.

They once were able to walk amidst the hunger and strife unmoved or uncertain of relief for the needy ones, but when Jesus saw the multitudes he always had compassion on them and he maintained through every hour of crisis a faith unshaken as to God's abundant power to supply their direst need.

But, he was the Son of God, you say. Yes, to be sure, but do you note that his faith was not delivered to him in sealed packages for his daily or hourly use? He had to plan a way of escape from the insistent demands of surging, suffering crowds, to be much alone with his Father. The overworked unselfishly serving physician of today, whether in far-away lands or at home, can perhaps get a faint glimpse of the ever-present pull upon Jesus' tender sympathy and the demands upon his time, when he recalls that Jesus was the only one whose power was sufficient to heal the many who were brought to him.

But how much wiser was he than are we? He made opportunity for enough time alone with God until the quiet stillness and strength of the Father's heart was his without the loss of tenderness and compassion.

Oh, Son of God, Most High, of all the gifts we would desire of thee, this one we covet most, to have a heart like unto thine, so pure, so strong, so tender. With all thy gifts so rich, so free, why not grant unto us the calmness of thy soul, the poise, the power? Too great a boon for human hearts, we say, but you say, Lo, I keep my promise. "Come ye apart," "Tarry ye," "Abide in me," and "Ask," "Whereby he hath granted

unto us his precious and exceeding great promises."

Yet we are weak and full of turmoil, our eye is not single, our aim is not straight, our purpose is not always for purpose, our spirit not always thy spirit. "This is the work of God that ye believe."

Grant that as we look persistently through this year at that little group of once weak and faltering men, now men strong and calm and tender of heart, we shall see always in them thy power to save from sin, thy power to transfigure the nature, thy power to share the very lovingness of thy soul and the might of thy conquering faith. And that we, too, may believe as did they in thy same power to cleanse and thy same power to share thy nature with those who desire more than all else to be true partners, true coworkers together with God, and who take time to become acquainted through thee, with thy Father and only O Master, let me walk with Thee. In lowly paths of service free; Tell me Thy secret; help me bear The strain of toil, the fret of care.

Teach me Thy patience; still with Thee. In closer, dearer company, In work that keeps faith sweet and strong, In truth that triumphs over wrong; In peace that only Thou canst give, With Thee, O Master, let me live.

Shall we not pray as is suggested by that earnest group of Christ's followers who recently met in Jerusalem, "For the removal of all hindrances in our lives to the manifestation of God's redeeming love and power"?

"Prayer does not change the will of God, but it enables God to change the wills of men. Prayer does not persuade God, but it gives God a power to bring to bear on men for persuading them. All prayer is directed to him, and in putting forth of prayer energy releases forces which God can and does use to accomplish definite and practical ends."

Echoes From Everywhere

Vacation Schools Started

We began a daily vacation Bible school at Republic today and will begin another at Thompson No. 1 tomorrow.

BESSIE BECKETT.

Republic, Pennsylvania.

Meeting Famine Needs

One of my new experiences this month was to visit a famine relief camp. In the Damoh District are thirteen such camps, some of which are small. The Government may open others to give support to more people. The one in which we did evangelistic work is fourteen miles from here, and is one of the large

est camps. At that time 2300 people were pounding rock, hauling it to various places along the road, digging up large rocks and driving water wagons. In two places my car had trouble getting through the traffic jam caused by ox-carts. A few temporary huts made of grass, straw and bamboo poles have been put up for the Indian men in charge of the work. Many of the people come from nearby villages; the others camp and sleep under the trees. There are no trees near the places where the people work and I wondered how they can stand there in the hot sun pounding stones in the glare and the heat. A few had made a little shade for themselves by stretching sacks or clothing on bamboo poles. Whole families work. Much of the work

done by contract. I was told that an averages about four annas or cents a day, a woman about three annas, and the children work, also. About this means of support provided the English government many people would doubtless die during famine. The work of that particular camp to make nine miles of macadam road. The famine relief work in this region is on roads.

ANN MULLIN.

Damoh, India.

Zamballes Province

Recently had a great visit to the Zamballes Province. These people are of the Negritos family. We thought we had been in Africa when we came to their region. They are much darker than the Malays and have woolly hair like Negroes. I preached to them in Tagalog at the invitation nine came forward. Five of these were baptized in a nearby stream. It was a beautiful service, even if some of these people are Christian and others are in store for them now that we have contact with the cultured Tagalogs and will soon be better educated.

We were gratified with the work Roman Catholic is doing in Zamballes Province. The Castillejos church is made up of both Tagalogs and Ilocanos, but this is no exception to Mr. Garcia, as he speaks both languages. Their new church building is probably be finished by June.

ALLEN R. HUBER.

Manila, Philippine Islands.

Baptisms

Mexico

Miss Hallie Lemon reported on March 1st that there had been ten baptisms in the church at Aguascalientes since the last meeting, and on April 6 she wrote that there were forty-five confessions in the twelve days' revival before Easter.

Work for

Famine Sufferers

The famine relief workers in the famine relief camps continue to increase. The engineer in charge told me that he has at least 22,000 in his camps. The forest department also has a large number of men employed. We went out to Nohata to show magic lantern pictures to the people in the camp there, but found a number had gone back to their villages because they felt they were not doing enough for their work, and the relief had been sent to do some work at a little distance from Nohata. Accordingly we had our show in the bazaar of the town and had a good audience of townspeople.

A few weeks ago a very interesting thing happened in connection with one of the camps. They were looking about for a good location to set people to working stone when they found thousands of cubic feet of stone already quarried and piled up. It seems that it



First Mexican Christian Church, San Benito, Texas

was prepared in the famine of thirty years ago and then forgotten.

FAY E. LIVENGOOD.

Damoh, India.

Helping Others as They Help Themselves

The second anniversary of the First Mexican Christian Church of San Benito, Texas, was celebrated on Easter. This little group has a membership of twenty-four and in the last three months has sent to the United Society \$23, including a self-denial offering of \$10.90. Besides this the church has built a hundred-dollar addition to its building, which includes a baptistry, the only baptistry in a Mexican Church in this whole section. The original building was furnished by the landowner, who is a good Methodist steward.

GLEN H. TUSSING.

Extending the Bounds of His Influence

The middle of February I completed one year of work among the people of three of the nearby Tibetan villages. This consisted of preaching, teaching, healing, and the distribution of religious tracts. During the year I spoke 129 times in Tibetan on these trips out to the villages, gave 214 medical and surgical treatments, and distributed 411 tracts and picture cards.

In the last half of this month I added three other villages to the three mentioned above. During the month I spoke nineteen times in the six villages, giving 39 medical and surgical treatments, and distributing 95 picture cards and tracts. I also preached twice at our local Tibetan communion service and taught my class of men each Lord's Day morning.

Except during the Chinese New Year season when language study is next to impossible, because teachers and others wish to engage in the festivities, I continue my daily study of the Tibetan and Chinese languages, giving from two to four hours daily to study with the two teachers. Constant use of the languages

in the home, at the hospital, in the church services, and in the village work, are practicable parts of one's language study.

During this month I gave from three to five hours daily to the local medical work, at the hospital, dispensary, and in the homes. An influenza epidemic made the outpatient work heavier than usual in the first part of the month. My work at hospital and dispensary has consisted of the examination of patients, prescribing for them, dressing wounds of the surgical patients, the preparing and dispensing of medicines, and the general oversight of the work. Mrs. Bare has assisted considerably in certain types of the work. In addition she has the work of hospital nurse, and has built up quite a baby clinic. Each day at the

Hidden Answers

1. Who will be some of the chief speakers at the Seattle Convention?
2. How many famine relief camps are near our Damoh, India, station?
3. Where did the men sleep at a Young People's Conference in South America?
4. What are some of the graduates of Ginling College, China, doing?
5. What did a native African do when lost in the forest?
6. How many churches were helped by Church Erection last year? What was the value of the property thus created?
7. Who is the "mother" of the Atlanta Home for Children?
8. How do churches often waste the Lord's money?
9. What did Mrs. Fannie Thomson do at Bethany College in June?
10. Why is Mission work now "big business"?

dispensary hour from two to four babies are brought to her to be bathed. A word of appreciation is due the four assistants and helpers, who under our supervision do considerable of the work, for the spirit of willing helpfulness shown as they go about their tasks.

NORTON H. BARE, M.D.

Batang, West China.

Health Charts In India

Regardless of heat it has been possible to continue all day work in villages during April, two days each week. The pastor of our church, Belchand Parker and his wife have helped us. During the month we worked in 42 villages and sold 452 books.

The work in the city has continued as usual. During the last two weeks of the month the Bible women showed health charts prepared by the Red Cross. We have charts on care of children, consumption, flies and mosquitoes (with emphasis on malaria). The pictures represent scenes in Indian homes and villages, have a story, and the explanations are written in English, Hindi and Urdu. The Bible women make their talks very interesting, and the *bais* always enjoy pictures. They should remember many of the facts. Much will have been accomplished when they try to get rid of flies and mosquitoes. The four Bible women read 40 small books during the month.

ANN MULLIN.

Damoh, India.

They Followed the Example of the Eunuch

There are about fifty members in the town of Alibang, Philippine Islands among the Negritos. Nine responded recently when Allen Huber gave the invitation, and they went directly from the church to the river to be baptized.

Boys Make Good Record

Mr. Rice is quite delighted with the high school entrance examinations of the boys in our boarding school. There were sixteen in the class and they all passed. The mission will send six or eight of the best ones to high school and the rest will be helped to get into some kind of training by which they can make a living and become good Christian citizens.

FAY E. LIVENGOOD.

Damoh, India.

A Product of One of Our Homes

After reading the article by Edras Leamon, who is teaching about sixty-five miles from here, in *WORLD CALL*, I wrote her and invited her to be the guest of the Miles City Church, May 19. She accepted and spent Saturday and Sunday circulating among us. We had her give a talk at the close of the Bible school hour. While she is a very nice appearing young lady on general prin-

ciples, it is her message that I want to mention. It has a whole lot of human interest and a great gripping power. Our people were very enthusiastic. She plans to spend the summer at the Christian Orphans' Home in St. Louis with Mrs. Brown and no doubt others would be glad to have her give the same messages.

H. J. REYNOLDS, Minister.

Miles City, Montana.

Unusual Medical Cases in Batang

Another busy month for the workers of our department has just passed. In the first part of the month we found our work heavier than usual because of an epidemic of influenza. Many very sick patients were treated, including our own baby girl. We are happy to report that we had no death from this disease. All were saddened by the tragic death of the little five-year-old daughter of one of our native medical helpers, who died from the shock following severe burns

received when her clothing caught fire from an open native stove. We are constantly meeting with unusual cases, some of which would be of especial interest to medical friends in the homeland. This month we had two such cases, one obstetrical and the other surgical, both which were serious as well as being unusual. The former made an uneventful recovery, and the latter is improving rapidly as the gravity of the case permits.

Medical Statistical Report:

Hospital New Patients	-----
Total In-patient Days	-----
Dispensary New Patients	-----
Total Dispensary Treatments	-----
Out Calls	-----
Obstetrical Cases	-----
Local or no Anesthetic Operations	-----
Blood Examinations	-----
Deaths	-----
Total Treatments for the Month	-----

NORTON H. BARE, M.D.

Batang, West China.

Their Interest World Wide



Ladies' Class, First Christian Church, Republic, Pennsylvania. Bessie Becke second from right, back row

A FEW weeks before Easter the challenge was given the members of the Ladies' Class, of the First Christian Church, Republic, Pennsylvania, to earn one dollar each for their Easter offering and to set as their goal twenty-five dollars for the support of a definite piece of work.

After a few seconds in thought one courageous woman said: "Well we never attempted anything yet that we haven't accomplished, have we?"

This question brought smiles and remembrances of some of the difficult tasks undertaken, but it also brought a motion and second to accept the challenge.

Then the dollars began to roll in and with them the story of how they were earned by sewing, cleaning wall paper, baking cakes, pies, cookies, doughnuts, selling junk and any number of interesting ways, until the twenty-five dollars was earned.

Easter Sunday there were thirty-two in the class, besides eight of the members teaching in other departments of the Bible school. Bessie Beckett, who is

in the employment of the home department of the United Society, is the teacher of this class.

A request has been made that twenty-five dollars go toward the support of a hospital bed on one of our foreign fields.

Custom in India

EARLY one morning a call came. Dr. Lutz to go to see the infant child of the ruling family of our neighbor state, Koria. Dr. Lutz was not feeling too well at that time, so it was decided that she should not take that long rough trip alone and I went with her. It was over the roughest road I have ever traveled or ever expect to travel. The driver had been told to make the trip the shortest time possible and he said "stepped on the gas." The only stomach made were at the call of Dr. Lutz's testing stomach. But we were both a when we got there.

After all the hurry of getting there, thought we would be ushered immediately
(Continued on page 43.)

Sunday Schools

A series of graded missionary worship programs for use in the Church School on the Sunday of your choice

August, 1929

Worship Program for Primary Department

Theme—A Magic Circle—(a) My Friend of Friends. (b) A Friend Always

Help the children to cultivate a spirit of real friendliness toward all with whom they come in contact, and a willingness to share with them.

Let Music—Tell Me the Stories of Jesus. (No. 22, *A First Book in Hymns and Worship*.)

Let to Worship—Children's Praise. (No. 74, *Songs for Little People*.)

On this blessed Summer Day Little children sing Joyful songs of love and praise Unto Christ, the Heavenly King.

Let Music—Tell Me the Stories of Jesus (verses). (No. 22, *A First Book in Hymns and Worship*.)

Prayer—

We come to thee, Friend Jesus, As others did one day; We want thy love and kindness And for thy help we pray. Amen. *First Book in Hymns and Worship*.

Picture—Have at hand a copy of a picture of Jesus and the children. Let the children study the picture; then by questions and remarks bring out the following ideas: Jesus loves children; he is our best friend. Does the picture make you think of any of the verses we have read?

Story—"And he took them in his arms

and blessed them, laying his hands upon them."

Or—"Suffer the little children and forbid them not, to come unto me, for to such belongeth the kingdom of Heaven."

All together sing second stanza—"I Should Like to Have Been With Him." (No. 27, *First Book of Hymns and Worship*.)

I wish that his hands had been placed on my head,

That his arms had been thrown around me;

And that I might have seen his kind look when he said,

"Let the little ones come unto me."

How much he loved them! He must have been thinking of that and how much he wanted them to grow into men and women who were honest and true and unselfish and helpful and brave. He must have known, too, how hard it is sometimes to share, to be true to your word, to be brave and helpful; He wanted to help them, just as he does us—for friends always want to help. Some times he would talk to them about right things, sometimes he told them stories so they would better understand; but always he tried to show them the way by doing right things all the time himself—things that were kindly and helpful.

Story—"Petro's New Friend Finds a Way to Help."

Offering Service—Father, We Thank Thee (2 stanzas). (No. 15, *First Book of Hymns and Worship*.)

Petro's New Friend Finds a Way to Help

LITTLE Petro looked rather sad as he stood at the front door looking out into the street. He had only lived in this new country a little while. Everything seemed so very strange to him. People wore such queer clothes and talked in a language he did not know. Today was going to be the worst day of his life, Petro thought. He would have to go to school and sit among so many queer children and listen to them talk in his queer language.

"Hurry along now, Petro," said his mother in the language that he understood, "you must not be late for school."

Petro pushed two little clenched fists into his pocket and went obediently to school. All day long he sat and listened to the teacher but he could not understand one word she said. How glad was he when he saw the other boys and put on their wraps because he knew it was time to go home.

Then something very strange happened. He was no sooner out in the fresh spring sunshine than he felt someone nudge his arm. He looked around and saw the little boy who had sat in front of him in school. The little boy smiled at him and said something that Petro could not understand. Petro smiled back. Then the little boy reached way down into his pocket. Something rattled and clicked down inside of the pocket and pretty soon he drew out a whole handful of pretty colored glass balls.

"Marbles!" said the little stranger. Petro looked very puzzled—that was another queer word he could not understand.

"Marbles!" repeated the little boy and pointed to the little glass balls in his hand. Then Petro understood. That was the name of those things the little boy had taken from his pocket. Petro nodded and smiled his brightest smile.

"Marbles?" he said. The little boy nodded his head and smiled. Then he picked up a stick and drew a big circle on the ground and put some of the marbles in it, and handed some to Petro. Before very long Petro knew just how to play marbles. What fun it was to play with the little American boy! Pretty soon Petro began to do funny tricks with his hands and legs and the little boy laughed and laughed and clapped his hands.

So when Petro went home he was very happy. He had found an American friend the very first day at school, and he had learned many words of the strange language.

"I am glad I went to school today," Petro said to his mother as he climbed into bed that night, "and tomorrow I can go again."

The next day, and the next Petro hurried eagerly off to school. Each day he learned more words of the strange language and before very long he could put words together and make sentences. Every day he learned some new game to play. How Petro did like to go to school now!

But one day he could not go to school. He was sick and his mother told him that he must stay in bed.

"But mother," protested Petro, "what will the little American boys think? They don't get sick and stay away from school."

"If you stay in bed today then maybe you can go back in a day or two," his mother said cheerily.

But the next day and the next Petro stayed at home. He was too sick even to get out of bed. All day long he would lie and look at the ceiling and think about the little boys at school. How he did wish he could be at school too! Then one day he heard strange voices at the front door. He heard someone coming toward his room. Soon the door opened and there stood his little American friend. He had come to see what had happened to Petro; why he didn't come to school.

"Shoot," said the boy, "I'm sorry you're sick." Petro smiled.

"Aw, not very," he protested, "but mamma says I must stay in bed."

"I'll bring you some books to look at," offered the little boy very generously.

So the next day he did bring the books but Petro was too sick to look at them. He was even too sick to talk.

"I know!" exclaimed Petro's little friend, "my daddy is a doctor, he makes people well. I'll bring him to see you."

Petro could not talk but he smiled at

the little boy as he went hurrying out of the room.

That night Petro's friend brought his daddy to see him. He was such a kind man, Petro thought. Petro liked to look into his kind blue eyes. He smiled at Petro very often and Petro smiled back. The kind doctor left some medicine and told Petro to take it when he was told. The next night and the next the little boy and his daddy came back and soon Petro felt strong again and the doctor said he could go back to school the next day. Petro clapped his hands for joy. Then he smiled at the doctor and pointed to the little boy by his side.

"You have been, how to say, friends," he said and put one little hand in the doctor's big one.—*Missionary Quarterly*, 1927.

Worship Service for Juniors

Theme: World Friendship Through Summer Experiences.

Hymn: *Tell Me the Stories of Jesus.*

Prayer:

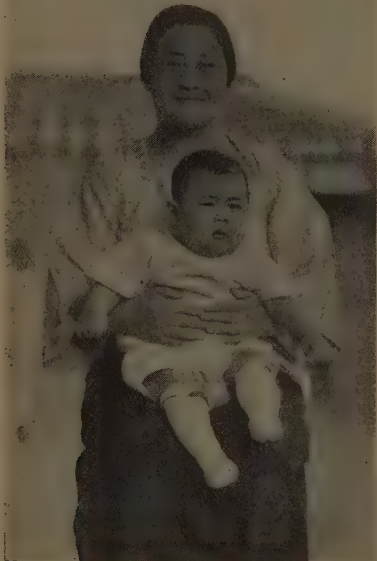
Hymn: *I Love to Tell the Story.*

Introduction to Story: (Superintendent.) We are thinking this summer about how we can make America a happy place for children of all races. This morning I want to tell you a story about a little girl who had a share in doing this while she was away on her vacation.

Story: "Cherry Blossom."

Hymn: All the Happy Children—(one stanza only).

Benediction:



Mrs. Ren Sien Yin, and son, daughter of our pastor at Nanking, and Mount Holyoke classmate of W. E. Warren's daughter, Constance

Cherry Blossom

JANET had gone with her mother to spend the summer at Uncle Jim's home in Colorado. There was a fat pony waiting for her by the porch of the ranch house and they had a picnic the very first evening she was there. Then there were new friends to make. John and Alex and Mary June and Charlotte all lived near by and it wasn't long before they were having such a good time that Janet had almost forgotten about the new puppy and swimming pool at home.

One Sunday morning when Janet went over to the little Sunday school where Uncle Jim was superintendent, everyone was talking about an earthquake way over on the other side of the world in Japan. It would be nice, they thought, to send some money. When the Juniors got together, they had rather sober faces. No one had much spending money and it would take so long to earn it. Presently Uncle Jim came over.

"Why, what's the matter?" he said. "Such a bunch of long faces!" But then they explained and he was quite ready with a good suggestion. "You know," he said, "there is a big picnic for all the country two weeks from now. Why don't you make something and sell it there and give the money for the earthquake fund? Only it must be something that people really can enjoy having and not something they will buy because it is a bunch of kids selling it. Think it over." He smiled and was gone.

After they had talked and talked, Alex had a suggestion. "Since it's for the Japanese earthquake people," he said, "why don't we make something Japanese?"

"We might make Japanese lanterns," suggested Charlotte.

"Or Japanese boats," said John.

"Oh, I know," said Janet, "I just remembered. Let's make little Japanese gardens with bridges and houses and turtles. I saw one in a Japanese store window and it had all sorts of things in it. It was in a dish with water in it, so that it was just as pretty as could be."

It was soon settled that they should do that. Mother said she would help them, and they all came over the very next afternoon to start work. First they found some moss and some pebbles to make the ground and the edge of the pool. Then they found some white sand to cover the bottom of the dishes. Now how were they to make the bridges? No one had much of an idea. Mother looked puzzled herself. Finally she said,

"How would you like to go over to the crossroads and ask the old Japanese gardener who lives there. He would know I think, what they should look like. His name is Mr. Sagumoto."

When the children reached the crossroads they went rather slowly toward

the little shack set back from the road. They didn't know quite what to expect. Janet knocked at the door. A little bright-eyed old Japanese woman came quickly. When she saw the children she bowed and smiled. In a minute they were inside. It was so clean and so bright that they couldn't help looking around. Mary June explained what they wanted and the little old woman bowed and smiled again.

She went to a little cupboard in the wall and brought out a box. Inside was the most enchanting Japanese garden you ever saw.

"You want to make? Like this?" she said, smiling at their surprise.

"Oh, we couldn't make one so beautiful," said Janet, "but we'd like to try."

The little old woman nodded. "Cherry Blossom will show how," she said, and then she called out some words in Japanese. A minute later there stood in the doorway a pretty little Japanese girl just the same age as they were. As Mrs. Sagumoto explained that she was a little granddaughter, and that she had just come over from Japan. She would be most happy, she said, to help them.

You can imagine the fun they had when they got home again. Cherry Blossom seemed to know how to do everything. She knew a little English. Enough to talk to them and show them what to do. They made little bridges, and tiny houses. Then Cherry Blossom showed them how to make little wee flowers and to set them in along the edge of a pool.

It took a whole week to make the gardens, and every day they got better acquainted. When the gardens were finished, the children invited Mrs. Sagumoto to come over to see them. Mother had tea and cakes and everyone had a good time. Before time to go home Mrs. Sagumoto called Cherry Blossom to her and gave her a narrow wooden box.

"We are glad that Cherry Blossom has found friends in America," she said with her happy smile. "We want to help make the gardens."

Cherry Blossom opened the box. There were tiny little Japanese figures—men and women and jinrickshas, and stores and tiny little turtles. In no time at all they had them in place in the garden, working and chattering together. Mother and Mrs. Sagumoto smiled at them.

"Mother," said Janet that evening, "I'm glad we started to make the Japanese gardens, because we might never have found Cherry Blossom, and I 'spose she'd have been lonely this summer with no one to play with. She is going to be in our Sunday school class tomorrow. We asked her grandmother and she said she could."

Intermediate-Senior Worship Service
er's World."

all to Worship: I will bless the Lord
all times; his praise shall continually
n my mouth. O magnify the Lord
me, and let us exalt his name
ther.

ymn: "Thy Kingdom Come, O

ayer:

ymn: "God Save America."

ory: "A Foreign-Born Party."

to be announced by the leader—So-

cial gatherings in which young people
strange to American ways are directly
introduced to "better homes" are of
great value in helping them to an im-
proved way of living. The activity
suggested in the following sketch may
be carried out by groups in the Sunday
school.)

Prayer: That our group may, during
this vacation period, find some friendly
contact with those young people of our
community to whom America is still a
strange and new country.

Benediction:

A Foreign-Born Party

THAD ANDREWS and Ben Brock
were a little early for the com-
mittee meeting to which they were
g, so they dallied along, talking of
topic that was to come up for dis-
on.

new industrial development had
ght many strangers to Colfax, among
n were a number of girls and boys
e parents had been born in foreign
tries and whose ways of talking and
ners of living were very much as
had been in their ancestral coun-
for generations back.

ese new boys and girls had become
ainted at school, and some had come
unday school. But a feeling of
aint seemed to hold them back—a
aint that no amount of friendliness
he part of the Home Guards had
able to overcome. It was this
lem of how to gain their confidence
friendship that was to be talked
at the committee meeting with the
of forming some plan by which it
t be solved.

It isn't that any of us feel supe-
" declared Thad, "but somehow we
t seem able to make the new crowd
at home with us."

Well, I suppose it would be just as
for us if we were foreigners in a
ge country," returned Ben.

Mustn't call them 'foreigners,'"
Thad. "They like to have us say
are 'foreign-born.' But these girls
fellows were born in this country
as we were."

I suppose their parents were all set
ld-country ways before they came
here, and they have been brought
s they would have been over there."

Yes, and they jolly well feel it
" replied Thad, with a thoughtful
er between his eyes. "But say!
of us had foreign ancestors."

Of course," said Ben. "The only
rence is that we are farther away
the auld sod."

Couldn't we work up something
nd that idea?" went on Thad.

We'll see what the girls say."

Eleanor Miller's, they found the
of the committee busily discussing

s.
Everything we suggest seems old,"

explained Eleanor, the chairman of the
committee.

"We can't think of a single new
thing."

"Thad has an idea," offered Ben.
"Tell them about it, Thad."

"We worked it out together coming
down the street," said Thad. And he
told them of the thought that had come
to him and Ben during their con-
versation.

"That's simply fine!" exclaimed Anne
Marshall. "This is going to be the best
party our Home Guards have given in
an age."

The other girls were equally delighted,
and with their quick imaginations soon
worked out the details for the party.

In a few days the "new crowd," as
well as the regular members of the Home
Guards, received their invitations, read-
ing:

*"You are cordially invited to a Foreign-
Born Party at the residence of Thad An-
drews on Friday the fourteenth, at seven-
thirty."*

*"All of us have foreign-born ancestors.
Choose one of yours and come dressed as
this ancestor used to dress. Also, please,
be prepared to sing, play, or do a stunt
such as your ancestor might have done.
All nationalities welcome!"*

On the night of the party there ar-
rived at the Andrews residence by twos
and threes a varied company of foreign-
looking people.

Thad, representing Great-Grandfather
Andrews in Scotch plaid and bonnet, re-
ceived the guests with Eleanor, who had
chosen to represent an Italian great-
grandmother whose nationality had long
been overlooked in the annals of her
family.

Ben was a Dutchman from Holland,
with wide trousers and wooden shoes,
while an Irish man and woman, a Scotch
lassie, a Swede or two, a French dame
of the forties, a Norwegian of the six-
ties, and John Bull himself came laugh-
ing in.

"There was no other way to show
that my grandfather was English," ex-
plained Johnnie Bull. "The English are
so much like us."

When Selma Taviti came with her
pretty Polish costume, and Ana Riis in

the picturesque headdress and apron of
Czechoslovakia, immediately they felt at
ease among so many others with equally
odd-looking costumes. Michael Catosky
wore a handsome velvet jacket that had
survived the long journey from Russia,
and Ernestine Capo's dark eyes flashed
under the Spanish-lace scarf that had
been her grandmother's headdress.

The program was a great success. An
Irishman with more than a suggestion
of Emerald Isle in his costume and tongue
sang "The Wearin' o' the Green." The
Hollander gave a modest little dance
in his wooden "shoon," and John Bull
recited a stirring British poem about the
navy.

But the surprise of the evening came
when the "new crowd" gave their num-
bers. Selma Taviti sang a plaintive
little Polish song in a lovely voice, while
two of the Czechoslovakian girls gave a
charming vocal duet with taste and feel-
ing.

Thad, to the dismay of his family, had
retrieved Grandfather Andrews' bagpipe
from the attic and practiced on it. He
led the party in a grand march and did
not cease his efforts on that martial in-
strument until they reached the dining
room.

Candles lighted the table and shone on
a cluster of flags in the center, topped,
of course, by the Stars and Stripes. But
the girls had included the flags of all the
nations represented by the "new ones"
and were rewarded for their thoughtfulness
by the look of pleased appreciation
on the faces of their guests.

Mrs. Andrews, seated at one end of
the table, poured cocoa out of a tall
chocolate pot, while Thad, Ben and the
girls served sandwiches from huge plat-
ters on the table.

"The new crowd" enjoyed the re-
freshments and entered heartily into the
games that followed, even introducing
some of their own. All the old restraint
had vanished, and a fine sense of com-
radeship had been established.

That was the beginning of new things
for the Home Guards in Colfax. The
"strangers" came regularly to the meet-
ings and soon felt themselves to be a
part of the "regulars." They grew
rapidly in knowledge of American ways
and, as they were merged into the group
and realized the aims for which the Home
Guards were working, they became en-
thusiastic in doing for others what the
Colfax Home Guards had done for them.

—Adapted from *World Neighbors*.

Worship Program for Young People and Adults

By Cynthia Pearl Maus

Theme: "Friendship Through Summer
Experiences."

Aim: To help each one to discover
the opportunities that are all about us,
especially in the vacation months to
widen our friendships with all classes of
people.

Prelude: (Instrumental) "This is My
Father's World"

Scripture Call to Worship:

Leader: Bear ye one another's burdens, and so fulfill the law of Christ;

School: For the Son of Man came not to be ministered unto, but to minister.

Hymn: "This is My Father's World" (No. 366, A. C. & C-S H.) Sing first verse only.

Responsive Scripture Reading:

Leader: And this commandment we have from him; That he who loveth God loves his brother also:

School: Love is very patient, very kind; love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful;

Leader: Love is never glad when others go wrong;

School: Love is gladdened by goodness; always slow to expose, always eager to believe the best, always hopeful, always patient. (Moffatt).

Hymn: Sing second verse of "This Is My Father's World."

Responsive Reading:

Leader: I would be friend of all—the foe, the friendless;

I would be giving, and forget the gift;

School: I would be humble, for I know my weakness;

I would look up, and laugh, and love, and lift.

Invocation:

Hymn: "In Christ There Is No East or West" (No. 278, A. C. & C-S.H.)

Special Talk: On "Vacation Friendship Opportunities." (By some member of the group to whom it has been previously assigned.)

Unison Prayer: O thou Christ of Galilee, who didst go into the homes and the hearts of many folk and kindle there a light which has burned through all the centuries, make us humble sharers of thy glory and goodness, so we may find a purpose and meaning in life. Put from us all anger and evil-speaking, that we may walk in love, even as thou hast loved us. Teach us to think, speak and act so that we may cheer and help men. Grant us in all our doubts and uncertainties the grace to ask what thou wouldst have us do, that thy spirit may save us from false choices through Jesus Christ, our Lord.

Hymn: "Lord, Speak to Me that I May Speak" (No. 343, A. C. & C-S. H.)

Offering:

Leader: "Freely ye have received, freely give."

Offertory: (Instrumental) "I Gave My Life for Thee" (No. 163, A. C. & C-S. H.).

Processional to Classes: "Lead on, O King Eternal" (No. 246, A. C. & C-S. H.).

Note: The hymns suggested in this service may all be found in *The American Church and Church-School Hymnal*.

Thrift may not cheapen it,
Sorrow must deepen it;
Joy cannot lose it,
Malice abuse it;
Wit cannot choke it,
Folly provoke it;
Age can but strengthen it,
Time only lengthen it;
Death cannot sever,
Friendship forever.
Heaven the true place of it,
God is the grace of it.

The "good old summer time" gives you the finest possible opportunities to develop the grace of true friendship through a sympathetic entering into the everyday life of others.

Missionary Illustrations of Uniform Sunday School Lessons

By Edith Eberle

August 4: Belshazzar's Feast

A little village in Japan was too poor to build a schoolhouse. The children had their classes in an old temple. In such educational facilities were very poor and the parents wanted better opportunities for their children. But the village budget was already too burdensome. It could not be enlarged. The head of the village found that \$4,000 a year was being spent on "sake," the favorite native drink. He proposed that they give up "sake" and use the money so saved to build a school. The other officials and the people in general agreed. Even the proprietors of the eight wine shops declared their willingness to go into other businesses and the school was built and filled with eager students.

In 1923 there was organized in Japan the Intercollegiate Prohibition League. At the present time forty-one colleges and universities are included in the League. They are urging the passing of a law raising the age at which a young person can drink or be sold liquors from twenty-one to twenty-five years.

Among the many interesting movements growing up in Mexico there is the "Temperance Society" which seems to be crystallizing ideas which have been in formation for many years. The head of this active aggressive society is Mrs. Ernestina Alvarado, a teacher in the government school of Mexico City. Through her efforts and the cordial response of officials, courses on temperance are being put into the public schools.

August 11: Daniel Among the Lions

Brave like Daniel in facing death rather than recant was the young Chinese Christian who was pastor of a church near Hankow. The extremists were in control of the town. Christianity was under a ban. All Christian work was interrupted. Preaching was especially forbidden. Stanley High tells the story

Vacation Friendship Opportunities

By CYNTHIA PEARL MAUS

THE good old summer time is here! My! what opportunities it affords young people to widen their friendships with all classes of people.

There's the Vacation Church School with its chance to teach children from all classes of homes, or to direct the play life of boys and girls so that it becomes recreative in the building of Christian character.

Then, there is the Summer Young People's Camp or Conference, where you meet to study, to play, to sing, and to pray with young people from all over the state and from other states. My! what a glorious opportunity that affords young people to check their own ability to be a friend of the right sort to other young people who need the inspiration of the right kind of a person to help them in the quest for the best in self, in others, in nature, and in society.

Fifty thousand young people will be in attendance in youth camps and conferences during the summer of 1929, learning how to live life on its highest spiritual level, learning how to establish friendly relations with all classes of people, learning how to live the "Jesus way" for a brief time on the mountain top, before they return to the valley,

there to restate the ideals of the abundant life in everyday living.

Then, too, there are Fresh-Air Camps and outing-trips for tired mothers and neglected children. What an opportunity young people and adults have to broaden and deepen their own lives as they give themselves in service to such enterprises.

Seek a chance, young people, to teach a class in some mission Sunday school, or to direct the play activities of children in some community playground.

Vacation time offers you the leisure to enrich the life of someone in your own community. Discover ways to broaden your own life through helpful friendship to some neglected individual or group in your community.

Looking back from the summit of forty-five I should say that all that is really worth while in life is what you have done for and meant to others. Developing the ability to be a real friend is no mean ambition. The Jesus way is the "way of friendship." Use your summer-time opportunities to discover the value and meaning of true friendship.

Abbie Farwell Brown says of friendship:

Gold cannot buy it,
Poverty try it;

his young preacher's courage in his book, *A Waking World*.

The young Chinese pastor, having ended the morning service at his little church, determined to try his mes- in the market place. He did. A crowd assembled. On the heels of the crowd came soldiers, a special squad, and, in haste. The officer in charge, pushing his way through the as- sly, laid hold of the preacher, bound hands, and, between a file of soldiers, led him off to the public execution grounds. The crowd followed and in- ended as it went along. At the grounds, presently, there was to be no delay. The executioner, with a hideous broad- and an equally hideous leer, was and for his gruesome work. The other was shoved to a platform. The d surged around it. The officer in charge spoke:

"You know," he said, "that if you recant we will spare your life. Otherwise . . ." he nodded toward the executioner.

The young preacher understood. He turned toward the crowd and gave his an-

"I cannot recant," he said, "but I testify. I want you to know that you spare my life this day I will re- to this place to preach the gospel of Jesus Christ. I want you to know that if you take my life, my spirit will return here to stand as an eternal witness to the faith that I profess."

Something about the young man, his age and his assurance moved the crowd. They shouted for his release. The officer in charge was moved, he bent down and untied the young man's hands and shoved him back into the crowd, to the crowd.

August 18: The Return from Captivity

The story of Don Jose Urso as told by him and Mrs. Leach in *It Happened in Guay* reveals spiritual restoration and release from the captivity of sin. Don Jose, as he is commonly called, is a tall and lean Italian with long, dark mustache, twinkling black eyes and a swarthy smiling face." With his wife, Dona Rosa, and their troop of children, he regularly walks the twenty-two blocks from his home to the Christian Church in Cramer Street in Buenos Aires. "It is the weather bad enough to get them home and great is their enjoyment of the services."

Don Jose according to his own story has been "lost," a degenerate fellow who was seldom sober and a wife-beater. His neighbors said his first wife died of use of his abuse. In his old life he was a terrible day; he was worse that day than any other. One Sunday night he reeled down Cramer Street and another Italian, who was a member of the Christian Church, invited him to the church. In a drunken stupor he went through the services but the warmth of the room was pleasing after the cold street, and the songs and good fellowship

impressed him so much that he returned the next Sunday night and for several successive Sundays, gradually sobering up under the influence of the gospel. He couldn't understand it all but one thing he knew—his life was all wrong. Finally one evening during the singing of the invitation hymn he walked boldly forward and said, "Lord, if you will take me and make a man of what is left I will serve you." He broke at once with his old life and is never happier than when at church. He wanted to read the Bible but being illiterate was unable to do so. In his eagerness to know more of the Book he set to work to learn to read and little by little made progress. Great was his rejoicing when he finally did learn to read the Bible for himself. Having been lifted from a life of such great sin his gratitude and rejoicing over his deliverance is unusually great.

August 25. Rebuilding the Temple

Love for God's house was clearly shown by a group of thirteen Christians who organized a Church of Christ at Estherville, Iowa, in 1888. With the assistance of a loan of four hundred dollars from the Board of Church Extension, they built their church and gradually grew in numbers and to a place of power and influence in the town. In 1910 they erected a small brick structure but when this was destroyed by fire in 1917, the people became discouraged. A series of trials and hardships severely tested the faith and loyalty of the congregation. Through a loan of \$12,000 from the department of church erection of the United Christian Missionary Society they were able to erect a new building. For this new building the people gave and gave until it actually took some of the necessities of life from some of their homes. The lifeblood of the congregation is expressed in the beautiful building that now stands in the town of Estherville. They understand Israel's rejoicing over the temple's building and the Psalmist's joy over going into the House of God, and in gratitude are entering into world-wide service and fellowship with their gifts.

Half a world away in the Philippine Islands there is the same effort in building a house of worship. The Christians in the town of Batangas had endured many severe persecutions but had remained staunch and true. When they needed a new church they gave in utmost abandon of spirit. One man gave his only carabao (water buffalo) and now cultivates his little farm with a hoe. A woman who had saved enough money to buy a pair of shoes, gave the money to the church and went without the shoes, which she had so much wanted. Some sold jewelry, others furniture from their homes. Before the debt on the church was cleared they turned their attention to missionary support and are helping send a missionary to one of the Islands that has been but little touched by Christian teaching.

Young Americans



—R. A. MacLeod.

Seymour and Jay Watlemat

THESE two young chaps are from our Yakima Indian Christian Mission at White Swan, Washington. Of them Mrs. R. A. MacLeod writes: "They like to stop in our house and seem almost like our own children. They were taken into the Mission younger than is the rule here because their mother is dead and they had no one to take care of them. Seymour, the older of the two, is a special friend of Mr. MacLeod's. He came running to him one day right after his grandfather had been here and left him a dime. Seymour called out from a distance, 'We gotta go some place in the bus.' 'Why?' says Mr. MacLeod. 'Because I got some money. I have to spend it.'"

A Town With a Record

THE city council of Mound Bayou, Mississippi, all-Negro town of 3,000 inhabitants, has ordered the jail closed, as a useless and unnecessary institution. According to the records, only one arrest has been made in the community during the past six years and for more than twenty years the town has not had a murder. There are no uniformed officers in evidence and many of the oldest inhabitants have never seen a policeman in uniform. Such a record would be significant in any community, but it is particularly so in this case, as indicating the capacity of Negroes for good citizenship.

Mound Bayou was established in 1887 as an all-Negro community by Isaiah T. Montgomery, former slave in the family of Jefferson Davis, president of the Confederacy.



Station UCMS Broadcasting

THE treasurer, C. W. Plopper, reports that over \$100,000 was received in self-denial gifts as a result of the self-denial week observed this spring. One of our foremost pastors has expressed the feeling

that self-denial week was for his church a genuine spiritual uplift. He hopes that something similar may be done each year to quicken the spiritual life and missionary interest of the church. His church's contribution for self-denial was one of the largest, and at the same time the regular support of his church was increased.

It is interesting to know that the new social secretary to Mrs. Herbert Hoover is a loyal Disciple of Christ, Miss Roberta I. Braddock. Miss Braddock lived in Washington, D. C., during the war, associated with the President when he was food administrator, and was an active worker in the Vermont Avenue Christian Church. She has since been living in California, serving as secretary to the dean of women at the University of California.

Mr. and Mrs. Roy L. Brown of Florida will assist in the department of church erection for a period in the collection of delinquent loans. Mr. and Mrs. Brown have had a successful experience in raising church debts and in reviving discouraged and disorganized churches and will without doubt render valuable service in this new field.

Over 45,000 of the Program Year Books for the women's missionary societies for 1929-30 have now been sent out with heavy orders coming in every day. These are being used more largely this year than ever before.

Plans are taking shape for the One Day Conventions which begin October 14. The theme before the brotherhood for the year is that of Pentecost, looking forward to the Pentecost Convention in 1930. The theme for the United Society Pentecost program is "Witnessing for Christ" and this theme will be used for the One Day Conventions.

The new devotional book for young people *Youth Adventures With God* prepared by Mrs. H. L. Pickerill, is on the press and will be ready for sale at the Seattle convention.

A report on the work of the spring

quarter in leadership training in the department of religious education shows a gain over last quarter of 3317 in the number of leadership training credits granted, and a gain of 641 over the same quarter of last year. These facts take on new significance when it is recalled that each credit stands for twelve class sessions and thirty to thirty-six hours of intensive study in the local church under qualified leaders. Undoubtedly here is the foundation laying upon which the work of future years will be substantially builded.

An interesting and profitable all-day meeting of the Joint Executive Committee for our Negro work was held at headquarters on June 26. All field workers were present with written reports. The work surveyed by this committee has gone forward with success.

Miss Elizabeth Conley, formerly one of our valued workers in the Disciples' Community House, New York, writes that she

ing in Phillips University, has found type of work so much to his satisfaction that he has asked for permanent leave of absence in order that he may take a chair at the Christian University the beginning of fall term. He is spending the summer with the department however, doing young people's summer conferences.

Glenn McCrae, who has served in the northern region over a period of several years, has been called to the position of young people's editor of the Christian Board of Publication. This work will be done in close cooperation with the department of religious education, thus continuing the same happy fellowship experienced during his full-time service under the United Society.

Timothy Tinsley, pastor of the Ridgewood Christian Church, Brooklyn, N. Y., one of the home mission churches of the United Society, was the honored guest at a banquet given by the members of the congregation last month. The banquet was given in recognition of his years' ministry with the church. Arthur B. Rhinow, pastor of the Ridgewood Presbyterian Church, addressed the gathering and made a tribute to the work done by Timothy Tinsley and his congregation. Timothy Tinsley was presented with a bouquet of five dozen red and white roses. Mr. Friedman, master of ceremonies, presented the pastor with an order for a new Ford sedan, a gift from the congregation. This gift was a complete surprise to the pastor. It is such expressions of appreciation as this which keep young people young.



Mr. and Mrs. Harold Fey, who sailed for the Philippine Islands June 7 as missionaries under the United Christian Missionary Society, and their son, Russell

is happily located in the same type of work with Houston House in New York City.

Word has been received of the death of Mrs. S. L. Lewis, the mother of Mrs. Thomas Young of Japan. Mrs. Lewis died at her home in Yates Center, Kansas on June 19. The sympathy of the brotherhood goes out to the family, especially those loved ones who are far away at such a time.

The department of religious education is losing two of its fine staff members this year. S. W. Hutton, who was associate to R. M. Hopkins and who for the past year has been on leave of absence teach-

ing in Phillips University, has found type of work so much to his satisfaction that he has asked for permanent leave of absence in order that he may take a chair at the Christian University the beginning of fall term. He is spending the summer with the department however, doing young people's summer conferences.

Word has come that on May 15, Charles Rothermel, eleven years old, son of Mrs. Zoena S. Rothermel of Maudaha, India, fell to his death in the Himalaya Mountains at Landour. He was attending the school for missionaries' children at Woodstock in the mountains and, while cutting a path with his pocketknife, slipped from

a ledge, fell thirty feet and was instantly killed. This is the second great sorrow which has come to Mrs. Rothermel within a year, Mr. Rothermel having passed away less than a year ago. Charles was a boy, on whom his mother had depended a great deal since the death of his father.

A host of friends, both in America and India will be remembering Mrs. Rothermel and her family in this added sorrow which has come to her. She is away on the plains at the time of death and, although she hurried north, could not arrive in time for the funeral.

Watch for the new page, "What, When and How" in the September issue of WORLD CALL.

Custom in India

(Continued from page 36.)

the presence of the young child. Only by sternly demanding to see the child were we able to cut short what tended to be the usual endless ceremony of bowing and scraping, of sending messages and receiving salaams.

We found the child suffering from a cold, that might easily develop into pneumonia. The Raja, its father, was very and the prime minister had the responsibility of the family on his hands. Had sent for all the doctors he could find, hoping that out of them all, at least one would be able to come. They came. One arrived about the same time I did. He was a young half-trained upstart of an Indian L. M. P. and had not the slightest idea of professional ethics, what consultation meant. After an exceedingly long and tiresome effort to reach agreement on a line of treatment, Dr. Lutz gave me the high sign and I went to carry out the usual treatment while he continued to consult.

But it was not such a simple matter as it may sound. Air and water are strict foes in a cold. The evil spirit might enter the child by either means. Everything we suggested was absolutely vetoed

by the old grandmother. The mother herself seemed to have nothing to say. At last an agreement was reached. And while I rubbed Vick's salve all over the little royal chest and put on hot flannel cloths, Dr. Lutz continued her consultation on the veranda.

The room in which the sick child lay was about eight by ten feet. It had two doors and two windows, but they were all closed at this time. The mother sat on a bed on one side of the room, the child lay on a bed opposite. Chairs, tables and what I might call junk took up most of the remaining space. Besides the nurse, the mother, grandmother and the child, several other women of the household had come in just to be on hand should anything happen. The room was an ideal breeding place for germs.

I had seen the preparations for building a new royal residence. I asked the grandmother if she would not be happy on the day she could move into the new home. "Oh, no," she said, "I've lived here since I came as a bride, I'll stay here till I die."

As she does, so must the younger women do. Ignorance and superstition are not to be found among the poor only.

LETA MAY BROWN.

It is an interdenominational institute and its influence extends over quite a wide radius of territory. Five denominations were represented—Methodists, Baptists, Anglicans, Waldensians and Disciples.

At the close of the last institute three splendid young people dedicated themselves to Christian service as a life's calling and others were deeply impressed by the messages they heard.

J. D. MONTGOMERY.

Buenos Aires, Argentina.

Developing Women Workers

JUST recently I had the privilege of directing a conference of our women workers and the wives of our ministers. We have only three Porto Rican women employed now, and one who is in the training school preparing for definite service. There are two young women who are in the line of candidacy for service, but our budget so far has not made it possible to do anything for them. One of the first things we decided to do was to try to develop a fellowship among these women and the wives of the pastors, and we planned for a conference in the home of our worker in Bayamon. We had a fine time, not only during the program but also before and after, when the whole group had an opportunity to visit.

The next day the Baptist women workers were having their conference, and I was asked to speak to their girls on the "Joy of Service." Their conference was

Young People's Institute in Argentina



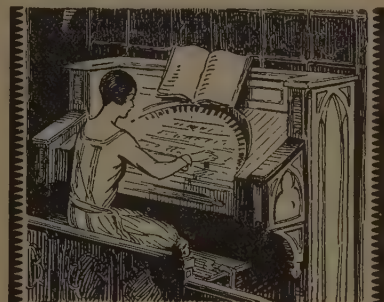
—Mrs. J. D. Montgomery

Members of executive committee summer institute, Ramos Mejia, Buenos Aires, Argentina

THE third annual Institute for Evangelical Young People was held for a week in Ramos Mejia, a suburb of Buenos Aires. These institutes have been held on the property purchased a little more than two years ago at the new site of Colegio Americano. It is a beautiful old homestead with lovely grounds and magnificent trees of many varieties. Being quiet, restful and somewhat secluded, it is an excellent place for such institutes. As the old house is not very large, it has been necessary to provide tents for part of the young men.

The program was built after the plan of such institutes in the United States. Each day began with a devotional period. Then breakfast was served and the morning was given to study classes under the direction of competent leaders. In the afternoon the time was taken for rest, study and recreation. The evenings were given to inspirational addresses with all members of the institute attending.

The spirit of the institute was splendid throughout. About thirty stayed through the week and others were there for shorter periods.



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much more formal than ours, but was very good. That Baptist Training School for girls is filling another very important position.

A few weeks ago the Presbyterian Sunday School Conference asked me to tell them some of my impressions of the World Sunday School Convention. In order to reach the conference in time I had to go the night before to Mayaguez and stay all night, but that was not a hardship, for I had long wanted to visit the Marina Neighborhood House and their training school for women workers. That, too, is

doing a fine work for women. We have been privileged to have a few students in each of these schools and do appreciate what they are doing.

You see, in addition to the work in Manati, I am trying to get a wider touch with the work, not only of our own mission, but also of the other missions. The spirit of cooperation is wonderful, and one would think we all belonged to the same mission. The fellowship with these other workers is very helpful.

FANNY CARLTON.

Manati, Porto Rico.

A Real American

Japanese Christian Institute
936 Wall St., Los Angeles
March 9, 1929

DEAR FRIEND:
You'll have to excuse me for not answering your letter sooner, but I've really been so busy. (S's says I always *seem* to be busy.) You see, our church was preparing for the annual "O-Hina Matsuri," that comes on March third. "O-Hina Matsuri" means "Honorable Doll Festival." For centuries the third day of the third month has been set aside as Girls' Day in Japan, and on that day the girls bring out their dolls and serve tea to their friends. Almost every home owns a special set of dolls dressed in the ancient costumes to represent the Japanese emperor and empress and their court, and on March third the set is taken out and put in the place of honor. This set of dolls is called the "O-Hina-Sama." Miss Harker, who prepared the discussion leaflets that you are studying and who used to be our young people's director, lent us her "O-Hina-Sama" set for our celebration. She really has some of the loveliest Japanese things!

Of course, here in America the girls don't celebrate as they do in Japan, but on March third the kindergarten and Japanese language school and girls' club of our church gave a program. Part of it was in Japanese, and part in English. They say over three hundred people came to see it, and I believe it, for they were packed like sardines in our little three by four auditorium. Most of the girls dressed in their Japanese kimonos, and I had to wear mine, but I didn't what the sash is called) is so stiff and tight and you can't run around in it. Like it much, because the obi (that's Give me American clothes any day!

Our girls' club gave a play called "Lady White and Lady Yellow." It told how the chrysanthemum was chosen as the emperor's emblem, and each girl took the part of a flower. I surely was glad it was in English. We could never have learned our parts if they had been in Japanese. Mother says I talk Japanese like an American. I tell her that I can't help it, for I *am* an American—born here, raised here and expect to die here. After regular school, some of my friends go to Japanese language school,

where they learn to read and write and speak Japanese, but I don't go. Mother says I have enough to do with my high school homework, and anyway, Japanese is so hard to learn. French or Spanish is *much* easier, I think. Mother tells me I ought to learn enough Japanese at least to be able to read a Japanese newspaper and write to my grandmother in Japan, but I tell her that soon everyone will be speaking Esperanto, and then she gives me one of those hopeless looks and declares that girls in Japan never "sass" their parents. I don't dare tell her that I think girls in Japan must have a lot of repressed desires. You

know how mothers are—they're the most precious things in the world, but on a while they forget we're living in 1929.

Well, before I got side-tracked, I was telling you about our Doll Festival. After the program was over, the photographer took pictures of the girls in their Japanese kimonos, and then we served refreshments.

Two days later we had another "O-Hina-Sama" program for some American guests. If you could have been here, you would have enjoyed it, I know. We didn't have so much of a program as on March third, but we had more refreshments to make up for it. The refreshments must have made a hit with the guests, for they all took some home with them. They consisted of different kinds of Japanese confectionery; some were leaf-shaped; some looked like cherry blossoms; some looked like cherubs. Some were green, and some pink and some white, and some brown, and they *did* make a pretty combination.

You wanted me to tell you all about our church, and I could write a lot more about our clubs and Christian Endeavor societies, but this letter is getting too long; so I'll stop and tell you about the other things next time.

Cordially yours,
JEAN YAMAMOTO.

New Atlanta Home Nearing Completion



Some of the children in the Atlanta Home enjoying the new living room

WORK is progressing on the New Atlanta, Georgia, Home for Children. The first floor is entirely finished and occupied. On it are located the spacious dining room, kitchen, offices, living rooms and general service quarters. The second floor will be devoted to dormitory space for the girls, while the boys in the Home will still occupy the old building until other arrangements can be made. When completed the building will have cost in the neighborhood of \$90,000, and will have facilities to care for seventy-five chil-

dren. It is of colonial architecture keeping with the southern climate in which it is located and is a fitting testimony to the lovingkindness of Disciples of Christ everywhere who have helped its erection and are contributing to its maintenance. It is one of six Homes for Children supported by the brotherhood through the United Christian Missions Society. Six Homes for the Aged are likewise maintained.

Miss Sue Steiner Hook is the efficient "mother" of this Home and reports a fine family of growing "typical young Americans."

If you were a stockholder

in a commercial enterprise that promised increasing returns, you would do everything in your power to further its growth.

You would have at least two reasons for doing this; one of them would be in the expectation of larger dividends, another would be your pride in being part of it.

Why not apply this idea to your church life? You are one of the owners of an enterprise of high standing in business and religious affairs.

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The Christian Board of Publication is chartered as a brotherhood institution, which was pronounced by three successive National Conventions as an essential factor in the growth of the brotherhood.

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You could not better serve the cause than by being sure that your Sunday school is using the literature produced by this brotherhood house that serves in the same cause.

Christian Board of Publication

St. Louis Missouri

Easter In Wuhu

ESTER was a very happy time in the Wuhu Church. The day before Miss Gray baptized five women. One is the mother of three grown sons who are active members in our church—they each own busy tailoring establishments. Another woman is the mother of two Christian sons who are merchants. Two of the other women are sisters-in-law, the husband of each having been baptized last year. The other woman is the wife of the gatekeeper at our Women's Center.

The services at the church Easter morning began with an early prayer service at 6:30, led by the pastor. There was a large attendance and it was inspiring to know that Christians all around the world were rejoicing in the same Easter hope, and joining in praise and prayer at the early hour. Between the Sunday school and church services, Pastor Cheo baptized eight men. Three of them are officials in the local municipal Public Safety Bureau; another is a former graduate in the Academy, now teaching in our Tsui Deh Boys' School; another is the ten-year-old second son of Pastor Cheo; one is a brick mason, one a cook and one the gatekeeper at the church.

At the communion service following the

morning sermon these thirteen new members were welcomed into the church. The church was attractively decorated with bamboo and vines and flowers. A cross was suspended from an archway of green over the baptistry.

CAMMIE GRAY.

Wuhu, China.

The Voice That Calls

"Brave youths, what voice is this that calls you far

To lands unknown, to dangers known too well,

That lures you from the quiet ways of home,

To crowded streets and homeless wandering?

What flag is this you bear aloft, unfurled, Through mountain pass and flood and flame and death?

"The Voice that calls? It is the Voice of Christ!

The flag we bear? It is the Flag of Christ!

The Love that leads? It is the Love of Christ!

For Christ hath sent us into all the world That men may find in Him eternal life."

LAURA S. COPENHAVER.

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much to the fame and influence of the Church. Every note that the Chimes play, every Westminster peal that they sound, is a tribute to the departed one and a reminder of your philanthropy.

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We learn from New Jersey that "a quarter in each side of a duplex church collection envelope does not look well riding to church in any kind of automobile."

Union Work

(Continued from page 32.)

With the Congregationalists, the Methodists (North and South), the Presbyterians (North and South), the Society of Friends and the Y. M. C. A., we share in the Evangelical Seminary of Mexico which has a good building in Mexico City.

We cooperate with the Methodist Episcopal Church in maintaining three educational institutions in Buenos Aires, South America, the most outstanding of which is Colegio Americano, a school for boys. It has the highest standing and recognition, being the only evangelical school in Argentina which is granted the privilege by the government of giving the Bachelor's Degree.

El Instituto Modelo is a training school for young women workers. During almost its entire period of existence one of our missionaries has been at its head.

The Union Seminary is the third institution in which we cooperate. Six of our own young leaders are graduates of the seminary. Both the seminary and Instituto Modelo are giving a three-year course of specialized instruction in preparation for a life of service in our churches.

We cooperate with the Northern Baptists, Christian, Congregationalist, Methodist Episcopal, Presbyterian U. S. A., and United Brethren boards in the Evangelical Seminary of Porto Rico at Rio Piedras, Porto Rico. With the exception of a very few weak denominational training schools in Cuba, this seminary is the only institution for the training of evangelical ministers in the entire Caribbean area, embracing the West Indies, Central America and the northern republics of South America.—Survey of Service.

The African Project at Work

THE missionary education department of the United Society has among its missionary materials for the use of local churches an African project "A Week in the Belgian Congo," that is meeting with great enthusiasm wherever it is used. It has recently been put on in several churches on the Pacific Coast by Mrs. R. W. Blosser of San Francisco who aided greatly in its creation.

The following extract from a letter from Mrs. Blosser addressed to Miss Joy Taylor, head of the missionary education department, tells of some of its results. This project may be secured from the United Society by any church desiring it.

"The other day I visited Red Bluff, away up near the Oregon line, to see their African Project Display. This is a small church but their project display was beautiful! I have nowhere seen better work done than they had completed. It was simply beautiful! The director had been their minister's wife, Mrs. Mor-



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for the Church and Sunday School

ris, and she has an artistic nature, and used all of her ideas and ability in erecting this project.

"I have also just visited our church at Woodland where they made their first attempt at a project this year, with admirable results. A number of our churches have done likewise this year."

"Last week we held our African Project Week in my own church here in San Francisco. It was a great success and our whole church seemed to benefit and enjoy the programs and the exhibit. On Wednesday evening our men gave a little demonstration of 'Congo Christianity.' It was most effective and inspirational. Brief but to the point."

Children Observe Self-Denial

One of the reasons the Self-Denial offering passed the \$100,000 mark was that everyone entered into it wholehearted. The guests in our Homes for the Ag and Children's Homes, for instance, had a part in it. Word has just come from the Colorado Children's Home, Denver, that a check for \$82.40 has been sent by the children who earned this amount at a children's market.

Receipts for Twelve Months Ending June 30, 1929

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
ches	\$492,881.79	\$64,468.58	\$39,839.32	\$21,477.71
ay Schools	431,249.45	4,442.10	8,776.99	6,753.46
ian Endeavor Societies	13,432.87	3,486.57*	53.08	196.20*
onary Organization	613,581.70	4,243.84	9,600.06	2,719.12*
iduals	58,389.55	17,102.12	45,485.79	2,255.23*
ests	14,359.88	17,227.95*	50,735.43	47,025.43
est (U. C. M. S.)	72,963.42	7,450.77	1,963.71	234.36
est (Old Societies)	50,037.22	2,671.93*		
pts from Old Societies	55,605.11	34,738.38*	26,070.72	77,730.97*
Missionary Institutions	85,978.62	125.73		
volent Institutions	90,199.97	454.61*	6,685.32	1,895.01
gn Field Receipts	312,635.56	44,508.71		
ities			118,134.23	55,755.14*
and Advertising	54,210.95	2,722.30*		
's Builders	4,293.26	444.42*		
ature	42,450.23	4,378.17		
ellaneous	42,698.83	8,772.07*	14,253.34	11,154.45*
	\$2,434,968.41	\$76,201.79	\$321,597.99	\$72,425.14*

Self-Denial gifts are included in General Fund receipts.

Board of Education

ches	\$101,988.89	\$10,445.29*
iduals	1,650.00	1,600.00
ovement Crusade	5,195.33	2,649.57*
	\$108,834.22	\$11,494.86*

crease

The Missionary Register

Missionaries Going to Fields

- Miss Dale Ellis, Philippine Islands, S. S. President Cleveland, San Francisco, California, July 19, 1929.
- Mr. and Mrs. Marvin Schafer, China, S. S. Korea Maru, Los Angeles, California, July 26, 1929.
- Miss Margaret Lawrence, China, S. S. Siberia Maru, San Francisco, California, August 28, 1929.
- Miss Leta Brown, India, S. S. Siberia Maru, San Francisco, California, August 28, 1929.
- Miss Vida Elliott, India, S. S. Siberia, San Francisco, California, August 28, 1929.
- Mr. and Mrs. Everton B. Smith, Africa, S. S. Belgenland, New York, August 4.
- Dr. Myrtle Smith, Africa, S. S. Belgenland, New York, August 24.

Missionaries Arriving on Furlough

- Miss Edith Noffsinger, Philippine Islands, S. S. President Jackson, Seattle, July 29, 1929.
- Mr. and Mrs. E. K. Higdon, Philippine Islands, S. S. President McKinley, Seattle, Washington, August 12, 1929.
- Mr. and Mrs. C. A. Burch, China, S. S. President Cleveland, San Francisco, California, July 10, 1929.

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The Last Page

EVERYBODY is talking the Seattle Convention.

"Now, for heaven's sake," the Friendly Critic just said, rudely looking over our shoulder, "don't get facetious about the Convention. Don't you hold anything sacred? That's a dignified body."

"Who was getting facetious?" we asked blandly. "We were only getting ready to repeat that deathless classic, 'The Origin of the Cheeses.'"

The cheesemites asked how the cheese got there

And warmly debated the matter;
The orthodox said that it came from the air,

The heretic said from the platter.
They argued it long, and they argued it strong.

And I hear they are arguing now,
But of all the brave spirits that lived in that cheese

Not one of them thought of a cow!

"If you must harp on the Convention," interrupted F. C., "Why don't you stick to the banquets? You could write reams of jokes, for instance, on the WORLD CALL Banquets!"

We looked at him more in sorrow than in anger. "You would pull that one," we said, "just when we're shedding tears over the banquet this year, trying to make it a gay affair and send Mr. Warren on to Pensions like it didn't hurt."

"Let's change the subject," he suggested hopefully. "Start reflecting on something else, although," he ended brilliantly, "bright people don't spend all their time reflecting!"

A committee on Christian liberality, in a Baptist association in Georgia, submitted the following rather startling report; "Neither by experience, nor observation, nor hearsay does your committee know anything about Christian liberality. We have never seen any nor heard of any nor seen anyone who has seen any or heard of any. There is a record of a man, nicknamed Barnabas, who sold his land and gave all the money to the Church and of a nameless widow who gave two mites, all her living. But these died nearly two thousand years ago and left no descendants."

A Second-Hand Joke

"Is this a second-hand shop?" asked the young man.

"Yes, sir," came the reply.

"Well, I want one put on this watch."

A vision without a task is a dream;
A task without a vision is drudgery;
A vision and a task is the hope of the world.—Dr. Poole, of London.

What They're Saying

Will Rogers: "The whole viewpoint of the people in regard to our rich men has been changed in the last few years. Now we judge a man's greatness on how he has spent his money. I guess there has never been a time in our history when as many fools are making money as now. Just to be rich and nothing else is practically a disgrace nowadays."

Robert E. Speer: "The idea that the world or any one land is to be evangelized by one section of the Christian body, is preposterous for many reasons, chiefly because a faith that does not make every possessor eager to propagate it, is not worth propagating, and will not be received by any people to whom it is offered."

Dr. C. O. Sappington: "Life is a series of radiations. If you radiate calmness and courtesy, most people will reflect them back to you; if you talk savagely, such a procedure will be met in kind."

Richard A. Foley: "Blessed are they that labor in friendliness, for every day shall bring them happiness."

Dean Inge: "The family is the only institution in which communism can be made to work. Love is, after all, the solution of most social problems."

Judge: "There is nothing that broadens one like travel, unless it is too many hot fudge sundaes."

W. C. Poole: "Conscience before coupons; duties before dividends; men before money."

Daily Bread

By Karle Wilson Baker

My little town is homely as another,
But it is old

And it is full of trees

And it is covered with sky.

My heart lives in a little house with a fire in it,

And a pillow at night,

And is fed daily by laughter and cares

And the dear needs of children.

But my soul lives out of doors.

Its bread is the beauty of trees,

Its drink the sky.

There is a moment on winter evenings
When the grey trees on the near hills
turn rosy,

And all the smoke is blue;

Then I go forth with my basket for manna,

And sometimes

When the air is very clear

And the moon comes before the dark,

God Himself brings me green wine in a cup of silver

And holds it for me

While I drink.

A colored man went to his pastor and handed him a letter to the Lord, which ran: "Please send this poor darkey \$50 right away." The pastor, a kind-hearted

man, called together several of his friends and said: "The poor fellow has so much faith in the Lord that he expects Him to send the \$50 right away. We should let him be disappointed. Let's make a collection for him." This was done, and \$42 was contributed, which sum was sent to the ingenious petitioner.

Next day the colored man handed his parson another letter. This one read: "Dear Lord: de nex' time You send darkey money, don't send it through my parson—send it to me direct."

Advice for summer friendships: If you are only a little pebble in her life, try to be a little boulder. Yes, like the man who met the girl in the revolving door and has been going around with her since.

A colored man was driving an old fire engine in South Carolina. In lieu of the license plate, he had a shingle attached to the front of his car, and on it was printed the words, "Lost It."

"Be moderate in everything," says the Yale Record, "including moderation."

"What is that big thing over there?" asked a young lady visitor at the locomotive plant. "That's a locomotive boiler," he replied. She puckered up her brow. "And what do they boil locomotives for?" "To make the locomotive tender," said the young man from the office next door.

Mother: "I don't believe you are doing your prayers tonight." Guilty Child: "W—w—why, has something happened already?"

"I have tried all sorts of happiness and it never lasts," said a spoiled woman. "Did you ever," asked a friend who stood by, "try forgetting yourself for six months?"

A Preacher's Private Prayer

Almighty God, Thou helper of the weak, that proclaim Thy Word.

Help me to be patient in circumstances true in statistics; honest in details; efficient in finances.

Defend me from the sin of a roving mind; a lazy pen; a yawning mouth; all thoughtless preparation.

Keep me steadily at my desk; at my book; at my message; at my work in my parish.

Give me according to my ability thoughts to think; deeds to do; lives to lift; souls to save.

Be Thou the Horn of my Salvation, thus may I be willing to preach deliverance to the captive; joy to the joyful; hope to the hopeless, and salvation to the uttermost, outermost and undermost, in Jesus' name and for His glory.—Amen.